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JAMES OF EDESSA

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JAMES OF EDESSA

THE HYMNS OF SEVERUS OF ANTIOCH AND OTHERS

SYRIAC VERSION EDITED AND TRANSLATED

BY

E. W. BROOKS

PREFACE

The following text is taken from two Brit. Mus. MSS., Add. 17,134 (A) and 18,816 (B), which contain James of Edessa's revision of the Syriac version of a collection of Greek hymns, most of which are ascribed to Severus of Antioch. This version was according to James[1] made by Paul bishop of Edessa, while living in Cyprus to which he had fled before the Persian invasion. As the only well-known bishop Paul of Edessa died in 526, it has been supposed that there is some confusion with the archimandrite Paul, the translator of Gregory, who was in Cyprus in 624[2]; but it is incredible that James should have made such a mistake, and, as in his chronicle he mentions a Paul bishop of Edessa contemporary with the Persian invasion and states that many eastern bishops fled to Egypt before the Persians[3], and as we know that on the conquest of Egypt many of its inhabitants took refuge in Cyprus, it is obvious to identify this Paul with our translator, and the date of the version many therefore be fixed at 619-629. It was not a literal rendering, but contained alterations and interpolations made for rhythmical purposes; and therefore in 675[1] James of Edessa made a revision of it, in which literal translations were inserted above the line and interpolations were distinguished by red paint. Of the pre-Jacobean text no MSS. seem to survive, and the actual recension of James exists in the two above-mentioned MSS. only, though collections based upon it are found in a large number of Brit. Mus. MSS. described in Wright, p. 340-358, in Vat. Syr. 94, Paris Syr. 337, Oxford Syr. 351, Cambridge Add. 1993, and others. In all of these the hymns are in different order (no two, as far

1. A f. 75 r.
2. Wright, Cat. Brit. Mus., p. 336, n. 1.
3. *Chronica Minora* (Corp. Script. Chr. Orient.), p. 324.

as I am aware, agree), and many others are added; and they are no doubt recensions made for liturgical purposes, which also appears from the fact that the hymns are arranged according to the 8 tones to which they were set : whence the collection is often known as the Octoechus, though in the two chief MSS. the tones are not mentioned except in a few places, where they seem to be later additions [1]. None of these later recensions contains the prosphoric hymns [2]. The corrections and painted letters are not found in B, except in part of hymns 131 and 132; but, as B often gives a better text than A, Wright's conclusion that A is an autograph of James cannot be accepted, though from the handwriting it cannot be much later, while B is of the 9th cent.

The chief value of the work of James however lies in the fact that he gives the scriptural references in full in the margin, thus supplying a new source for the criticism of the sacred text. In the NT. the citations are all from the Peshito except in some passages from the Acts, where another text seems to have been used, while in the OT. they are sometimes from the Peshito, sometimes from the LXX, sometimes from neither, and I cannot trace any principle except that in Genesis they are from P, in the rest of the law from LXX, in Job and in the books not contained in the Hebrew from LXX, in Daniel from Theodotion, and in Isaiah in the earlier hymns generally from P, in the later generally from LXX [3]. In the Syriac text I have given all citations in full; but in the translation, where they come from P, I have given only the variations from Lee's text, except in the Psalms, where I have used that of Barnes, and the Gospels, where I have used that of Gwilliam as the standard. The citations are always from P except where the contrary is stated : in such cases they are translatel in full. In B, except in hymns 131, 132, only references, not citations, are given. This is sometimes done by A also, and in these cases I add the words ‘ not quoted ’.

Of the liturgical MSS. I have used Brit. Mus. Add. 14,514, 17,136, 18,819, 17,140, 14,713, 17,273, and the Cambridge, Paris, and Vatican MSS., for photographs of the last two of which I am indebted to the kindness of Mgr Graffin, but I have not except in a few places given their variants. The variants of A I have given throughout, but, to save space, I have not gene-

1. For the sake of comparison with other recensions I have given the tone (third of the numbers preceding the text), wherever I could learn it from other MSS.

2. A few are in Brit. Mus. Add. 18,819, but in another version.

3. As James' own recension was made later, we cannot expect any connexion with it, nor, as far as I have been to compare it, have I found any. In very few cases there is some resemblance to the Syriac Hexaplar.

rally given those of B except where supported by some other MS. The painted words and letters are represented in the text by estrangelo type and in the translation by italics, and the corrections of James are placed in the notes, the beginning of the passages to which they refer being indicated in the Syriac by ˥ and in the English by ⌈; but in the latter case the printers have in some places substituted [, which elsewhere denotes missing or illegible words supplied by conjecture.

E. W. Brooks.

ERRATA

P. 18 l. 15. For ܐܘܠܝܛܠܡܟܬܐ read ܠܡܟܬܐ stet ܐܘܠܝ.
Id. note 22. Read ' B ܦܘܠܡܘܗ '.
Id. vers. l. 8. For ' who suffered ' read ' by suffering '.
P. 22 vers. l. 7. For ' illustrious ' read ' brave '.
P. 24 vers. l. 4. After ' praise ' ins. ' thee'.
P. 24 vers. l. 7. For ' 3 ' read ' 1 '.
P. 26 note 5. Read ' A ܕܠܡܠܟܘܬܐ B pl. '.
P. 42 vers. l. 16. After *of the* ins. *hymns of the*.
P. 45 note 1. For ܪܘܡܝܢ ܕ read ܘܡܝܢ].[ܕ. In the notes substitute [ ] for ⌊ ⌋ and ⌈ ˥ throughout.
P. 53 note 1. For ܦܠܘܠܘܣ read ܦܘܠܘܣ.
P. 55 note c l. 1. For ܐܘܝ read ܐܘܢ.
P. 61 vers. note 5. For κινδύνους read κινδυνεύουσι.
P. 62 note 1. For κινδυνους read κινδυνε[υ]ουσι.
P. 63 note f l. 2. For ܐܡܪ read ܐܡܪ.
P. 66 vers. l. 13. For *atls* read *also*.
P. 68 note b. The parenthesis should follow ܐܝܟ.
P. 77 note g. For ܢܦܫܗܘ read ܢܦܫܗ.
P. 81 vers. l. 5. Om. ˥.
P. 88 note e. For ܟܠܐ read ܟܠܐ.
Id. note g. For ܐܝܟ read ܐܝܟܐ.
P. 96 vers. l. 13. For ' beaven ' read ' heaven '.
P. 103 vers. note 6 l. 2. Omit comma at end.
P. 104 note e. For ܒܥܡܡܐ read ܒܥܠܡܐ.
P. 106 l. 13. For ܠܒܘܪܐ read ܒܒܘܪܐ.
P. 109 note 1. Read ' A ܘܩܐܪܝܘܗܝ '.
P. 122 vers. l. 6. After ' things ' ins. ref. to note ' 4a. Ps. civ, 24 (not quoted); also ref. to xlii '.
P. 127 note 1. For ܡܟܝܗ read ܡܣܟܝܗ.
P. 130 note d. For ܕܘܡܠܟ read ܘܡܠܟ.
Id. vers. note 3. Om. ' who '.
P. 132 note b l. 3, 4. For ' (sic) ܕܪܚܝܡ ܠܡܠܟܐ ' read ' ܠܡܠܟܐ (sic) ܕܪܚܝܡ '.
P. 134 l. 10. After ' ܕܒܬܝܢ ins. ref. ' g '.
P. 138 vers. note 6 l. 2. For ' guite ' read quite '.
P. 139 vers. l. 2. For ' you all ' read ' all of you '.
P. 140 note 1. For ܦܐܛܪܝܡܘܩܘܣܛܝܢ read ܦܐܛܪܝܩܘܩܘܣܛܝܢ.
P. 157 note d. For ܘܬܡܪܘܢ read ܘܢܡܪܘܢ.
P. 164 note h l. 2. For ܠܚܪ read ܠܚܪܐ.
P. 167 l. 4. For ܬܫܒܩܬܢ read ܬܫܒܚܬܢ.
P. 170 l. 4. For ܡܬܪܓܡ read ܡܪܓܡ.
P. 173 l. 7. For ܘܪܐ. read ܘܪܐ.
P. 174 l. 2. For ܢܒܥܐ read ܕܢܒܥܐ.
P. 177 l. 1 of notes. For ܠܦܘܪܗ read ܐܦܘܪܗ.
P. 178 l. 3. For ܒܦܬܓܡܘܗܝ read ܒܦܬܓܡܘܗܝ.

A = Brit. Mus. Ms. Add. 17,134.

B = Brit. Mus. Ms. Add. 18,816.

ܪ̈ܫܐ[1] ܘܡܢܝ̈ܢܐ ܕܡܥܢܝ̈ܬܐ ܕܩܕܝܫܐ ܣܐܘܪܐ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ܀

ܡܘܪ̈ܒܬܐ[2] ܕܥܠ ܝܠܕܗ ܕܡܫܝܚܐ ܦܪܘܩܢ.

ܟܕ ܕܝܐܬܝܩܝ ܚܕܬܐ ܠܡܫܪܐ ܗܘܐ[3] ܕܬܫܪܐ[4].	ܐ	ܐ
ܐܝܢܐ ܗܘܢܐ ܐܘ ܡܠܬܐ ܐܘ ܡܫܡܥܬܐ.	ܒ	ܒ
ܐܘ̄ ܠܚܒ̈ܠܐ ܬܡܝ̈ܗܐ ܘܐܠܗܝ̈ܐ. ܕܝܠܕܬܐ[3].	ܓ	ܓ
ܒܪܐ ܘܡܠܬܐ ܕܐܠܗܐ ܗܘ̄ ܕܡܠܐ ܟܠ[3].	ܕ	ܕ
ܪܥܝܐ ܕܚܝ̈ܠܘܬܐ ܫܡܝ̈ܢܐ ܘܪܘܚܢܐ[3].	ܗ	ܗ
ܡܫܟܒܐ ܕܫܘܬܦܘܬܐ ܕܥܡ ܓܒܪܐ ܠܐ[3].	ܘ	ܘ
ܟܕ ܐܫܥܝܐ ܕܠܐ ܪܙܐ ܕܩܕܡ ܝܠܦ[3].	ܙ	ܙ
ܠܡܝܠܕܗ ܕܥܡܢܘܐܝܠ ܗܘ̄ ܕܒܒܣܪ.	ܚ	ܚ
ܟܕ ܠܡܚܙܐ ܕܪܓܬ ܕܒܥܝ̈ܢܝ ܡܕܥܝ.	ܛ	ܛ
ܕܗܘ ܡܠܬܐ ܐܠܗܐ ܠܥܠ ܡܢ ܡܡܠܠܐ[3].	ܝ	ܝ

1. At head of page in B Σευηρος πατριαρχη (sic) Ἀντιω[χιας]. — 2. A sing. — 3. A om. — 4. B om.

THE FIRST LINES AND NUMERAL SIGNS OF THE HYMNS OF THE HOLY SEVERUS, PATRIARCH OF ANTIOCH.

The first section, on the Nativity of Christ our Saviour.

1	1	When the new covenant was about to begin.
2	2	What mind or speech or hearing.
3	3	O! the wonderful and divine pangs.
4	4	The Son and Word of God, who filleth all things.
5	5	The Shepherd of the heavenly spiritual hosts.
6	6	No couch of intercourse with a man.
7	7	Isaiah, when he learned beforehand the mystery.
8	8	The birth of Emmanuel in the flesh.
9	9	In the wish to see with the eyes of my mind.
10	10	That God the Word in a manner inexpressible.

ܝܐ	ܐ	ܕܒܛܢܐ ܡܢ ܪܘܚܐ ܕܒܬܘܠܬܐ ܗܘܐ.
ܝܒ	ܒ	ܪܒ ܕܬܕܡܘܪܐ ܗܘ[5] ܕܐܠܗܘܬܗ ܒܪܘܝܐ.[3]
ܝܓ	ܓ	ܡܢ ܒܬܪ ܡܦܩܢܘܬܐ ܕܡܢ ܚܝܐ ܛܘܒܬܢܐ.[3]
ܝܕ	ܕ	ܐܝܠܝܢ ܕܪܘܝܢ ܒܚܠܡܝܢ ܚܠܡܢܝܬܐ.[3]

ܕܥܠ ܝܘܡܐ ܩܕܝܫܐ ܕܕܢܚܗ ܕܡܪܢ ܒܒܣܪ.

ܝܗ	ܐ	ܗܐ ܬܘܒ ܥܐܕܐ ܬܘܒ ܡܬܘܪܝܬܐ.[3]
ܝܘ	ܒ	ܪܒ ܕܬܕܡܘܪܐ ܗܘ ܕܒܝܠܕܗ ܕܠܐ ܡܬܡܠܠ.[3]
ܝܙ	ܓ	ܪܒ ܗܘ ܛܒ ܥܘܬܪܐ ܕܒܣܝܡܘܬܗ ܕܐܠܗܐ.[3]
ܝܚ	ܕ	ܕܡܬܚܘܝܐ ܕܠܚܘܕ ܕܥܠ ܕܟܝܘܬܢ: ܗܘܐ ܐܝܟ[3]
ܝܛ	ܗ	ܡܢ ܠܐ ܢܬܕܡܪ ܒܝܡܐ ܕܠܐ ܣܟܐ.[3]
ܟ	ܘ	ܠܐ ܬܬܕܡܪ ܐܢ ܬܚܙܐ ܠܡܫܝܚܐ.[3]
ܟܐ	ܙ	ܟܕ ܐܬܝܠܕ ܒܒܣܪ ܝܚܝܕܝܐ ܡܠܬܐ.[3]
ܟܒ	ܚ	ܐܠܗܝܬܐ ܐܝܬܘܗ̇ ܐܝܟ ܕܒܫܪܪܐ.[3]
ܟܓ	ܛ	ܡܫܝܚܐ ܐܠܗܐ ܗܘ ܕܒܝܕ ܡܝܐ.[3]
ܟܕ	ܝ	ܒܥܝܢܐ ܟܣܝܬܐ ܕܪܥܝܢܐ. ܐܝܟ.[3]
ܟܗ	ܝܐ	ܒܪܐ ܘܡܠܬܗ[6] ܕܐܠܗܐ. ܟܕ ܪܒܐ.[3]

5. A prefix ܕ. — 6. A ܘܡܠܬܐ.

11	11	That the conception in the womb of Mary the Virgin.
12	12	A great wonder! he who is the Maker.
13	13	After the expulsion from the blessed life.
14	14	Let those who are intoxicated with the dreamlike.

On the holy day of the Manifestation of our Lord in the flesh.

15	1	Lo! again a festival, again another example.
16	2	A great wonder! he who by his inexplicable birth.
17	3	Very great is the richness of the kindness of God.
18	4	In proof that it is for our cleansing only.
19	5	Who would not wonder at the boundless sea.
20	6	Wonder not if you see Christ.
21	7	When the only Word was born in flesh.
22	8	Divine in truth is.
23	9	Christ, even God, who by means of the water.
24	10	With the hidden eyes of the mind I seem.
25	11	The Son and the Word of God, after he had.

ܬܘܒ ܡܕܪ̈ܫܐ[1] ܕܥܠ ܨܘܡܐ ܩܕܝܫܐ ܕܐܪ̈ܒܥܝܢ.[7]

ܬܘܒ ܡܕܪ̈ܫܐ ܕܥܠ ܐܬܘ̈ܬܐ ܗܠܝܢ ܕܥܒܕ ܡܪܢ.
ܩܕܡܝܬܐ ܥܠ ܗܘ ܓܪܒܐ.

ܕܥܠ ܗܘ ܣܡܝܐ ܕܡܢ ܟܪܣ ܐܡܗ.

7. A leaf lost in A, extending to no. 73. — 7a. Ms. ܒܥܝ̈ܢܐ.

Again hymns on the holy fast of Lent.

Again hymns on the miracles which our Lord did.
The first on the leper.

On the man blind from his mother's womb.

ܕܥܠ ܗܝ ܡܟܬܫܬܐ.

ܠܙ	ܓ	ܐܬܚܫܒܬ ܒܗܝܡܢܘܬܐ ܗܝ ܐܢܬܬܐ.

ܥܠ ܗܘ ܡܫܪܝܐ.

ܠܚ	ܕ	ܗܘ ܕܡܫܪܐ ܗܘܐ ܒܗܕܡܘܗܝ.

ܥܠ ܗܘ ܩܢܛܪܘܢܐ.

ܠܛ	ܗ	ܗܘ ܕܓܒܠ ܠܠܒܘܬܢ ܒܠܚܘܕܘܗܝ.

ܥܠ ܚܡܬܗ ܕܫܡܥܘܢ ܦܛܪܘܣ.

ܡ	ܘ	ܘܐܦ ܒܐܝܠܝܢ ܕܡܬܓܒܪܢܐܝܬ ܐܬܥܒܕ ܗܘܝ.

ܥܠ ܐܬܘܬܐ ܗܝ ܕܒܐܠܦܐ.

ܡܐ	ܙ	ܟܕ ܐܬܘܬܟ ܦܐܝܬ ܠܐܠܗܘܬܐ.

ܥܠ ܗܝ ܙܢܝܬܐ.

ܡܒ	ܚ	ܗܝ ܪܚܡܬܐ ܒܝܫܬܐ ܘܡܣܠܝܬܐ.

ܥܠ ܒܪܬܗ ܕܝܐܐܪܘܣ.

ܡܓ	ܛ	ܘܠܝܐܐܪܘܣ ܪܫܐ ܘܡܕܒܪܢܐ ܕܟܢܘܫܬܐ.

ܥܠ ܗܠܝܢ ܬܪܝܢ ܣܡܝܐ.

ܡܕ	ܝ	ܟܕ ܡܫܝܚܐ ܒܕܘܟ ܚܕܐ ܥܒܪ ܗܘܐ.

ܥܠ ܗܘ[8] ܕܝܒܝܫܐ ܗܘܬ ܐܝܕܗ.

ܡܗ	ܝܐ	ܥܡܐ ܡܬܪܓܪܓܢܐ ܕܝܗܘܕܝܐ ܡܬܪܓܪܓ.

8. Ms. ܗܘܗ.

On the stricken woman.

37	3	The stricken woman thought in faith.

On the paralytic.

38	4	He that had been paralyzed in his limbs.

On the centurion.

39	5	He that fashioned our hearts alone.

On Simon Peter's mother-in-law.

40	6	Even in things that were performed.

On the miracle in the ship.

41	7	Though thy God-befitting miracles.

On the harlot.

42	8	The evil and abominable love which.

On Jairus' daughter.

43	9	Even to Jairus the head and ruler.

On the two blind men.

44	10	When Christ was passing by a certain place.

On the man whose hand was withered.

45	11	The people of the Jews that is fond of.

ܥܠ ܗܝ ܟܢܥܢܝܬܐ.

ܡܘ ܝܒ ܪܒܐ ܗܝ ܠܗ ܗܝܡܢܘܬܗ ܕܗܝ ܟܢܥܢܝܬܐ.[9]

ܥܠ ܒܪܗ ܕܗܝ ܐܪܡܠܬܐ.

ܡܙ ܝܓ ܡܛܠ ܕܐܝܬܝܟ ܐܠܗܐ ܘܝܕܥ ܐܢܬ.

ܥܠ ܗܘ ܕܐܝܬ ܗܘܐ ܒܗ ܠܓܝܘܢ.

ܡܚ ܝܕ ܟܕ ܙܒܢ ܠܐܬܪܐ ܕܓܕܪܝܐ ܐܬܝܬ ܐܢܫ.

ܕܥܠ ܠܥܙܪ.

ܡܛ ܝܗ ܟܕ ܒܥܠܡܐ ܗܘܝܬ ܡܫܝܚܐ ܐܠܗܐ.

ܥܠ. ܗܘ ܕܢܚܬ ܗܘܐ ܡܢ ܐܘܪܫܠܡ ܠܐܝܪܝܚܘ[10].

ܢ ܝܘ ܟܕ ܒܪܢܫܐ ܫܒܩ ܗܘܐ ܠܐܘܪܫܠܡ.

ܬܘܒ ܡܥܢܝܬܐ ܕܥܠ ܥܐܕܐ ܩܕܝܫܐ ܕܐܘܫܥܢܐ.

ܢܐ ܐ ܬܘ ܠܟܘܢ ܡܟܝܠ ܒܢܝܐ ܕܠܐ ܡܬܛܦܝܣܢܘܬܐ[11]

ܢܒ ܒ ܒܡܢܐ ܢܬܕܡܪ ܡܢ ܗܠܝܢ ܕܒܡܟܠܟܠܢ.

ܢܓ ܓ ܪܒ ܗܘ ܠܗ ܥܘܡܩܐ ܕܐܪܙܐ ܩܕܝܫܐ.

ܢܕ ܕ ܐܠܗܐ ܗܘ ܕܢܒܝܐ: ܠܗܘ ܕܕܘܝܕ ܙܡܪ.

ܢܗ ܗ ܐܝܠܝܢ ܕܪܓܝܓܝܢ ܠܡܦܓܥ ܪܘܚܢܐܝܬ.

9. Ms. (from lack of space) ܟܢܥܢ with mark of abbreviation. — 10. Ms. (from lack of space) ܠܐܝܪ with mark of abbr. — 11. Ms. ܡܬܦܝܣܢܘܬܐ.

On the Canaanite woman.

46 12 Very great is the faith of the Canaanite.

On the widow's son.

47 13 Inasmuch as thou art God and knowest.

On the man who had a legion in him.

48 14 Once, when thou camest as man into.

On Lazarus.

49 15 When thou wast about, Christ, God.

On the man who was going down from Jerusalem to Jericho.

50 16 A man, having left Jerusalem.

Again hymns on the holy feast of Hosannas.

51 1 Come ye now, children of disobedience.

52 2 What shall we admire of the things that.

53 3 Very great is the depth of the holy.

54 4 The God of the prophets, of whom David sang.

55 5 Ye that are desirous of spiritually meeting.

ܢܘ ܘ ܐܢ ܗܘ ܕܟܕ ܒܡܠܐ ܕܐܬܐ ܫܠܝܛ.

ܢܙ ܙ ܟܕ ܠܟܠ ܚܝܠ ܕܟܝܢ ܙܟܘܬܐ ܡܟܟܝܢ ܚܝܠܐ.

ܬܘܒ ܡܥܢܝܬܐ ܕܥܠ ܝܗܘܕܐ ܡܫܠܡܢܐ.

ܢܚ ܐ ܐܢ ܟܕ ܛܟܣܐ ܡܠܐܟܝܐ ܐܚܝܕ ܗܘܐ.

ܢܛ ܒ ܡܢܗܘܢ ܕܥܒܕܐ ܕܣܥܪܬ ܡܪܝܐ. ܕܐܢܬ.

ܣ ܓ ܟܠܗܘܢ ܐܠܝܢ ܕܐܬܝܬܟ ܡܛܠܬܟ ܡܬܐܡܪ.

ܬܘܒ ܡܥܢܝܬܐ ܕܥܠ ܡܘܪܘܢ ܩܕܝܫܐ.

ܣܐ ܐ ܣܘܪܩܐ ܕܝܠܟ ܡܫܝܚܐ: ܒܗܘ ܕܡܛܠ.

ܣܒ ܒ ܡܘܫܐ ܗܘ ܕܠܐܠܗܐ ܡܡܠܠ ܗܘܐ.

ܬܘܒ ܕܥܠ ܫܝܓܐ ܩܕܝܫܐ ܕܝܘܡܐ ܕܐܪܙܐ.

ܣܓ ܐ ܝܘܡܢܐ ܐܪܙܐ ܕܚܘܒܐ. ܝܬܝܪ.

ܬܘܒ ܕܥܠ ܐܢܬܬܗ ܕܦܝܠܛܘܣ.

ܣܕ ܐ ܒܟܠ ܡܫܟܚܢ ܡܫܝܚܐ ܐܠܗܐ. ܘܐܦ ܒܡܠܝܢ.

ܬܘܒ ܕܥܠ ܗܘ ܓܝܣܐ.

ܣܗ ܐ ܟܕ ܒܡܥܒܪܢܘܬܐ ܣܓܝܐܬܐ ܗܘ ܓܝܣܐ ܕܠܐ.

56 6 If, when Jesus the Saviour of all was sitting.

57 7 When of thine own will and with desire.

Again hymns on Judas the traitor.

58 1 If the devil, while holding the rank.

59 2 From the acts themselves which thou didst.

60 3 All the circumstances of thy coming.

Again hymns on the holy ointment.

61 1 Thy exinanition, Christ, wherein.

62 2 Moses, who spake to God.

Again on the holy washing on the day of the mystery.

63 1 To-day the mystery of love is given more.

Again on Pilate's wife.

64 1 By all methods, Christ, God, even in things.

Again on the robber.

65 1 The robber by passing many nights without.

12. B ܩܝܡܬܗ ܕܡܪܢ. — 13. A ܥܝ̈ܢܝܗ.

ܥܛ ܗ ܦܨܝܚܘܬܐ ܕܚܕܒܫܒܐ ܩܕܝܫܐ ܡܢܗܪܐ.

ܦ ܘ ܒܕܡܘܬ ܐܝܠܐ ܗܘ ܕܡܢ ܨܗܝܐ ܡܬܠܗܒ ܐܠܐ.

ܦܐ ܙ ܡܫܝܚܐ ܐܠܗܐ ܗܘ ܫܡܫܐ ܕܙܕܝܩܘܬܐ.[4]

ܦܒ ܚ ܟܠܟܘܢ ܐܝܠܝܢ ܕܪܓܝܓܝܢ ܕܢܕܪܟܘܢ.

ܦܓ ܛ ܡܢ ܠܠܝܐ ܡܬܚܦܛܐ ܡܩܕܡܐ ܪܘܚܢ ܠܘܬܟ.[4]

ܦܕ ܝ ܫܪܐ ܠܐܣܝܪ̈ܐ ܘܦܬܪ ܠܟܦܝܦ̈ܐ ܡܟܝܟܐ.[4]

ܦܗ ܝܐ ܗܐ ܗܟܝܠ ܡܢܐ ܛܒ ܐܘ ܡܢܐ ܢܥܝܡ.

ܬܘܒ ܡܥܢܝܬܐ ܕܩܕܡ ܩܪܝܢܐ ܕܐܘܢܓܠܝܘܢ ܒܠܠܝܐ ܕܚܕܒܫܒܐ.[14]

ܦܘ ܐ ܐܝܠܝܢ ܕܠܠܝܐ ܢܗܝܪܐ ܡܝܩܪܝܢ ܘܡܫܒܚܬܐ.[4]

ܦܙ ܒ ܒܠܠܝܐ[15] ܠܒܝܫ ܢܘܗܪܐ ܘܡܝܗܒ ܚܝ̈ܐ.

ܬܘܒ ܡܥܢܝܬܐ ܕܒܬܪ ܩܪܝܢܐ ܕܐܘܢܓܠܝܘܢ ܒܠܠܝܐ ܕܚܕܒܫܒܐ.[16]

ܦܚ ܐ ܐܬܡܠܝ̈ܝ ܐܕܢ̈ܐ ܕܝܠܢ ܚܕܘܬܐ.

ܦܛ ܒ ܐܘ ܠܥܘܬܪܐ ܕܡ̈ܠܝܐ ܐܘ.

ܬܘܒ ܡܥܢܝܬܐ ܕܡܥܠܬܐ ܕܒܝܬ ܡܥܡܘܕܝܬܐ.

ܨ ܐ ܟܠܟܘܢ ܐܝܠܝܢ ܕܒܗ ܠܢܘܗܪܬܐ ܕܡܥܡܘܕܝܬܐ.[17]

14. A ܕܚܕܒ with mark of abbr. B adds ܩܢܘܢܐ. — 15. A ܒܠܠܝܐ. — 16. A om. B adds ܩܢܘܢܐ.

79 5 The gladness of the Holy Sunday enlightens.
80 6 In like manner as the hart from thirst longeth.
81 7 Christ, even God, the Sun of righteousness.
82 8 All ye that desire to attain.
83 9 In the night our spirit eagerly arises early.
84 10 He that releaseth them that are bound and.
85 11 Behold! therefore what is good or what is.

Again hymns before the reading of the gospel on the night preceding Sunday.

86 1 Ye that have honoured the resplendent and.
87 2 In the light-clad and life-giving night.

Again hymns after the reading of the gospel on the night preceding Sunday.

88 1 Our ears have been filled with joy.
89 2 O the riches of the words! O.

Again hymns on the entry into the baptistery.

90 1 All ye who have been enlightened.

ܨܐ ܒ ܐܬܘ ܣܘܪܗܒܘ ܥܡ̈ܡܐ ܢܐܙܠ ܐܚܝܕ.[17]

ܬܘܒ ܡܕܪ̈ܫܐ ܥܠ ܗܢܘܢ ܕܥܡܕܝܢ.

ܨܒ ܐ ܗܢܘܢ ܕܒܥܡܕܐ ܡܢܗܪܢܝܬܐ[18] ܡܫܝ̈ܚܐ ܗܘܝܬܘܢ.[4]

ܨܓ ܒ ܐܝܠܝܢ ܕܐܬܥܠܝܬܘܢ ܠܥܡܕܐ ܩܕܝܫܐ.

ܨܕ ܓ ܟܕ ܚܙܐ ܐܢܐ ܠܘܬ ܒܢ̈ܝܐ ܕܡܥܡܘܕܝܬܐ ܗܘ.[4]

ܨܗ ܕ ܪܒ ܕܬܡܗܐ. ܗܢܘܢ ܕܒܙܒܢ ܐܬܥܡܕܘ.

ܨܘ ܗ ܐܝܠܝܢ ܕܐܠܒܫܬܘܢ ܠܒܘܫܐ ܕܦܘܪܩܢܐ.

ܨܙ ܘ ܡܫܝܚܐ ܗܘ ܕܥܡܪ ܘܡܗܠܟ ܒܟܘܢ.

ܨܚ ܙ ܥܕܬܐ ܩܕܝܫܬܐ ܟܕ ܐܣܬܟܠܬ[19] ܘܚܙܬ.

ܨܛ ܚ ܐܢܗܘ ܕܐܦ ܡܛܠ ܚܕ ܚܛܝܐ ܕܬܐܒ ܚܕܘ.[4]

ܩ ܛ ܗܢܘܢ ܕܒܝܕ ܚܣܝܐ ܕܬܝܒܘܬܐ ܡܬܚܙܝܢ.

ܩܐ ܝ ܐܦܢ ܠܠܒܘܫܐ ܕܡܢ ܠܒܪ ܡܫܠܚܝܢ ܐܢܬܘܢ.[4]

ܬܘܒ ܥܠ ܡܨܥܬ ܦܢܛܩܘܣܛܝ ܩܕܝܫܬܐ[20].

ܩܒ ܐ ܟܕ ܦܠܓܗ ܗܘܐ ܥܐܕܐ ܗܘ ܡܨܥܬܐ.[4]

17. Transposed in A. — 18. A ܢܘܗܪܐ. — 19. A ܐܣܬܟܠܬ. — 20. A ܩܕܝܫ with mark of abbr.

91 2 Come speedily, ye peoples, let us go.

Again hymns on persons baptized.

92 1 Ye that by enlightening baptism have been.
93 2 Ye that have been admitted to holy baptism.
94 3 When I look at the children of the laver.
95 4 A great wonder! they who once.
96 5 Ye that have been clad in the garment of.
97 6 Christ who dwelleth and walketh in them.
98 7 The holy church, having understood and seen.
99 8 If there is joy in heaven even for one sinner.
100 9 Ye who through the laver of repentance appear.
101 10 Though you are stripping off the raiment that is.

Again on the Holy mid-Pentecost.

102 1 When the festival was at its midst.

ܬܘܒ [21] ܕܥܠ ܣܘܠܩܐ[22] ܩܕܝܫܐ [4] ܕܡܪܢ.

ܩܓ ܐ ܐܠܗܐ ܗܘ ܕܐܪܟܢܬ ܫܡܝܐ ܘܢܚܬܬ.

ܩܕ ܒ ܡܠܬܐ ܗܘ ܕܐܝܬܘܗܝ ܩܕܡ ܠܥܠܡܐ.

ܩܗ ܓ ܡܠܬܐ ܕܐܠܗܐ ܗܘ ܕܠܢ ܕܢܚ ܗܘܢ.

ܩܘ ܕ ܐܦ ܠܟܬܒܐ ܗܘܐ ܕܡܫܬܡܠܝܢ ܕܢܒܝܐ.

ܩܙ ܗ ܐܬܬܙܝܥܘ ܒܬܗܪܐ ܚܝܠܘܬܐ ܕܫܡܝܐ.[23]

ܬܘܒ ܡܥܢܝܬܐ[4] ܕܥܠ ܩܝܡ ܒܘܪܟܐ ܕܦܢܛܩܘܣܛܝ.

ܩܚ ܐ ܡܫܝܚܐ ܐܠܗܐ ܕܒ ܚܫ ܚܫܐ ܨܒܝܢܝܐ.

ܬܘܒ ܡܥܢܝܬܐ ܕܥܠ ܦܢܛܩܘܣܛܝ ܩܕܝܫܬܐ.

ܩܛ ܐ ܐܬܝܕܥܬ ܡܢ ܩܕܝܡ ܟܕ ܒܢܡܘܣܐ ܘܢܒܝܐ.[4]

ܩܝ ܒ ܐܦ ܪܐܙܢܝܬ ܟܕ ܚܕܐ ܐܬܪܐ ܡܘܫܐ ܘܐܠܗܘܬܐ.[4]

ܩܝܐ ܓ ܡܢܘ ܕܠܐ ܢܐܡܪ ܕܥܘܡܩܐ ܕܬܐܘܠܘܓܝܐ.[24]

ܩܝܒ ܕ ܒܬܪ ܡܣܩܬܐ ܕܪܒܐ ܕܡܢ ܐܠܗܐ.

ܩܝܓ ܗ ܗܘ ܕܒܝܕ ܢܒܝܐ ܩܕܝܫܐ ܡܠܠ[25] ܗܘܐ.

ܩܝܕ ܘ ܟܕ ܠܡܫܠܚܘܬܐ ܐܘ ܐܠܗܝܬܐ ܡܛܥܢܝܢ ܗܘܘ.[4]

21. B adds ܡܫܬܒܚܬܐ. — 22. B ܣܘܠܩܗ. — 23. A ܫܡܝܢܐ. — 24. A ܕܬܐܘܠܘܓܝܐ. — 25. A ܡܡܠܠ.

Again on the Holy Ascension of our Lord.

103 1 Thou, God, who bowedst the heavens and.
104 2 The Word who is before the ages.
105 3 The Word of God, who shone on us.
106 4 Though the only Son of God, the Word.
107 5 The hosts of heaven shook with amazement.

Again a hymn on the genuflexion of Pentecost.

108 1 Christ, even God, who suffered a voluntary.

Again hymns on the Holy Pentecost.

109 1 Thou wast made known aforetime through.
110 2 Moses in one place signifying though in mysterious.
111 3 Who will not say that the depth of theology.
112 4 After the Ascension of the great God and Saviour.
113 5 He who once spake through the holy prophets.
114 6 When the divine apostles were carrying.

26. B om. ܕ. — 27. A ܕܐܬܩܛܠܘ, B ܕܐܬܩܛܠܘ ܗܢܘܢ. — 28. B ܬܘܒ.

ܬܘܒ ܕܝܠܗ ܩܕܝܫܐ ܣܛܦܢܘܣ ܣܗܕܐ.

ܩܟܙ ܐ ܠܡܬܟܬܫܢܐ ܩܕܡܝܐ ܘܠܪܝܫ ܕܒܘܪܐ.

ܩܟܚ ܒ ܣܛܦܢܘܣ ܕܐܝܬܘܗܝ ܪܫܝܬܐ ܕܣܗܕܘܬܐ.

ܬܘܒ ܕܝܠܗ ܫܠܝܚܐ ܩܕܝܫܐ ܘܐܠܗܝܐ.[4]

ܩܟܛ ܐ ܫܠܝܚܐ ܕܫܪܪܐ ܘܡܟܪܙܢܐ ܘܡܠܦܢܐ.

ܬܘܒ[4] ܕܝܠܗ ܩܕܝܫܐ ܦܘܠܘܣ ܫܠܝܚܐ.

ܩܠ ܐ ܠܦܘܠܘܣ ܕܡܝܬܪܐ ܒܫܠܝܚܐ ܕܝܬܝܪ ܡܢ ܟܠ.

ܕܝܠܗ ܩܕܝܫܐ ܝܘܚܢܢ ܐܘܢܓܠܣܛܐ.

ܩܠܐ ܐ ܠܡܟܪܙܢܐ ܘܫܠܝܚܐ ܝܘܚܢܢ ܐܘܢܓܠܣܛܐ.

ܕܝܠܗ ܩܕܝܫܐ ܡܪܩܘܣ ܐܘܢܓܠܣܛܐ.[3]

ܩܠܒ ܐ ܡܪܩܘܣ ܠܐܠܗܐ ܘܬܠܡܝܕܐ ܫܪܝܪܐ.[3]

ܠܗ ܩܕܝܫܐ ܝܘܚܢܢ ܐܘܢܓܠܣܛܐ ܘܥܠ ܬܐܘܡܐ ܫܠܝܚܐ.

ܩܠܓ ܐ ܟܕ ܝܘܚܢܢ ܗܘ ܬܐܘܠܘܓܘܣ ܐܬܬܢܝܚ.[4]

ܠܗ[29] ܩܕܝܫܐ ܬܐܘܡܐ ܫܠܝܚܐ ܠܚܘܕܘܗܝ.

ܩܠܕ ܐ ܟܕ ܡܥܒܕܝܢܢ ܕܘܟܪܢܟ ܬܐܘܡܐ ܫܠܝܚܐ.

29. B ܕܝܠܗ.

Again on the holy Stephen the martyr.

127 1 With the first combatant and leader.

128 2 Stephen, the beginning of martyrs, even.

Again on the holy and divine apostles.

129 1 Apostles of the truth and preachers and teachers.

Again on the holy Paul the Apostle.

130 1 Paul the great among apostles more than all.

On the holy John the Evangelist.

131 1 The preacher and apostle, John the Evangelist.

On the holy Mark the Evangelist.

132 1 The divine Mark, the true disciple.

On the holy John the Evangelist and on Thomas the Apostle.

133 1 John the Theologian by resting.

On the holy Thomas the Apostle alone.

134 1 When we celebrate thy commemoration, apostle.

ܥܠ[29] ܢܒܝܐ ܩܕܝܫܐ ܘܐܠܗܝܐ.

ܩܠܗ ܐ ܠܟ ܦܪܘܩܐ ܕܟܠ ܡܫܝܚܐ ܕܕܠܐ ܙܪܥܐ.[4]

ܥܠ[29] ܩܕܝܫܐ ܙܟܪܝܐ ܢܒܝܐ.[3]

ܩܠܘ ܐ ܙܟܪܝܐ ܢܒܝܐ[3] ܗܘ ܕܡܢ ܩܕܝܡ ܚܙܝܬ ܘܡܟܪܙ.[30]

ܕܥܠ ܩܕܝܫܐ ܐܝܘܒ ܟܐܢܐ ܐܬܠܝܛܐ[1] ܐܝܘܒ ܙܕܝܩܐ.[3]

ܩܠܙ ܐ ܬܡܝܗ ܗܘ ܫܪܝܪܐܝܬ ܐܠܗܐ ܒܩܕܝܫܘܗܝ.

ܕܥܠ ܩܕܝܫܐ ܠܐܘܢܛܝܘܣ ܣܗܕܐ.

ܩܠܚ ܐ ܪܒܐ ܐܝܬܘܗܝ ܛܒ ܐܝܟ ܕܫܪܝܪܐ ܐܪܙܐ.[4]

ܕܥܠ ܩܕܝܫܐ ܪܘܡܢܐ ܣܗܕܐ.

ܩܠܛ ܐ ܐܫܥܝܐ ܗܘ ܪܒܐ ܒܢܒܝܐ ܩܕܡ ܐܡܪ.[4]

ܩܡ ܒ ܘܒܐܝܢܐ ܡܢ ܗܠܝܢ ܐܬܕܡܪ ܝܬܝܪ ܡܢ ܐܝܠܝܢ.

ܕܥܠ ܩܕܝܫܐ ܒܒܘܠܐ ܣܗܕܐ.

ܩܡܐ ܐ ܠܐ ܐܢܫ ܡܢ ܟܕ ܚܙܐ ܒܒܘܠܐ[31] ܢܬܕܡܪ.[4]

ܩܡܒ ܒ ܫܠܝܚܐ ܪܒܐ ܘܐܠܗܝܐ ܦܘܠܘܣ ܕܚܙܐ.[4]

30. A ܢܒܝܐ ܠܒܪܬܐ ܘܐܘܪܟ ܡܟܪܙ. — 31. A ܒܒܘܠܐ.

On the holy and divine prophets.

135 1 Thee, Christ, Saviour of all, who without seed.

On the holy Zechariah the prophet.

136 1 Zechariah the prophet, who foresawest and.

On the holy Job the righteous, [the man of many conflicts[1].

137 1 Wonderful truly is God in his saints.

On the holy Leontius the martyr.

138 1 Very great in truth is the mystery.

On the holy Romanus the martyr.

139 1 Isaiah the great among prophets foretold.

140 2 Which point to admire the more among the things.

On the holy Babylas the martyr.

141 1 Let no man be surprised at seeing that Babylas.

142 2 The great and divine apostle Paul.

1. Representing πολύαθλος.

ܕܥܠ ܩܕܝܫܐ ܣܪܓܝܣ ܘܒܟܘܣ.

ܩܡܓ ܐ ܣܪܓܝܣ ܘܒܟܘܣ ܦܠܚܐ ܟܕ ܒܚܕ ܚܕܕܐ.[4]

ܩܡܕ ܒ ܐܝܢܐ ܕܒܢܦܫܗ ܡܬܥܩܪ ܡܢ ܒܥܘܩܣܐ.[4]

ܕܥܠ ܩܕܝܫܐ ܣܪܓܝܣ ܣܗܕܐ[4] ܠܚܘܕܝܬ.

ܩܡܗ ܐ ܟܕ ܢܨܝܚܐ ܣܪܓܝܣ ܗܘܐ ܒܪܘܝܚܘܬ.

ܥܠ ܩܕܝܫܐ ܡܐܢܐ[32] ܣܗܕܐ.

ܩܡܘ ܐ ܣܗܕܐ ܢܨܝܚܐ ܘܚܝܠܬܢܐ ܕܡܫܝܚܐ.

ܕܥܠ ܩܕܝܫܐ ܫܡܥܘܢ ܕܐܣܛܘܢܐ.

ܩܡܙ ܐ ܪܘܡܐ ܡܥܠܝܐ ܘܪܒܐ ܕܕܘܒܪܗ ܕܫܡܥܘܢ.[4]

ܥܠ ܩܕܝܫܐ ܐܒܐ ܐܢܛܘܢܝܘܣ[33] ܕܝܪܝܐ.

ܩܡܚ ܐ ܕܕܪܐ[34] ܕܠܐ ܕܡܐ ܘܕܠܐ ܒܣܪܐ ܘܕܡܪܕܐ.[4]

ܕܥܠ ܣܗ̈ܕܐ[31] ܩܕ̈ܝܫܐ ܡܩܒܝܐ.

ܩܡܛ ܐ ܪܒ ܗܘ ܛܒ ܣܒܪܐ ܠܐ ܕܛܥܐ ܕܩܝܡܬܐ.[4]

ܩܢ ܒ ܟܕ ܚܘܕܪܐ ܡܚܕܪ ܐܢܐ ܠܥܝܢܐ ܡܬܝܕܥܢܝܬܐ.[4]

32. A ܡܐܝܢܐ. — 33. A ܐܢܛܘܢܝܘܣ. — 34. A ܕܪ̈ܕܐ B ܕܪܕܐ.

On the holy Sergius and Bacchus.

143 1 Sergius and Bacchus the soldiers, when they together.

144 2 He who is pricked in his soul by the sting.

On the holy Sergius alone.

145 1 While the illustrious Sergius was readily.

On the holy Menas the martyr.

146 1 The illustrious and mighty martyr of Christ.

On the holy Simeon of the pillar.

147 1 The sublime and great height of the life.

On the holy father Antony the monk.

148 1 Of the bloodless and fleshless combat and of.

On the holy Maccabee martyrs.

149 1 Very great is the unerring hope of the resurrection.

150 2 When I turn my suprasensual eye round about.

ܕܥܠ ܣܗܕ̈ܐ ܡܨܪ̈ܝܐ ܐܓܘܦܛܝ̈ܐ.[35]

ܩܢܐ ܐ ܡܢ ܐܝܟܐ ܡܨܪܝܢ ܗܝ ܕܟܗܢܘܬܐ [ܕܝܘ][ܠ][ܬ].[4]

ܕܥܠ ܣܗܕ̈ܐ ܩܕܝ̈ܫܐ ܦܪ̈ܣܝܐ.

ܩܢܒ ܐ ܡܫܝܚܐ ܐܠܗܐ ܗܘ ܕܩܪܐ ܘܐܝܬܝ ܠܐܝܠܝܢ.[4]

ܕܥܠ ܣܗܕ̈ܐ ܩܕܝ̈ܫܐ ܚܢ̈ܦܐ.[36]

ܩܢܓ ܐ ܢܟܝܠܐ ܛܪܘܢܐ ܡܪܝܪܐ ܝܘܠܝܢܘܣ.[4]

ܕܥܠ ܣܗܕ̈ܐ ܩܕܝ̈ܫܐ ܚܡܝܪ̈ܝܐ.

ܩܢܕ ܐ ܡܢܘ ܢܡܠܠ ܓܢܒܪܘܬܟ ܕܝܠܟ ܡܫܝܚܐ.[4]

ܕܥܠ ܐܪ̈ܒܥܝܢ ܣܗܕ̈ܐ ܩܕܝ̈ܫܐ.

ܩܢܗ ܐ ܦܠܓܐ ܗܝ ܕܐܪ̈ܒܥܝܢ ܣܗܕ̈ܐ ܡܫܬܪܪܬ.[4]
ܩܢܘ ܒ ܕܪܘܓܙܐ[37] ܕܡܛܠ ܚܛܗ̈ܝܢ ܗܘܐ ܥܠܝܢ.
ܩܢܙ ܓ ܐܪܡܝܐ ܢܒܝܐ ܗܘ ܬܡܝܗܐ ܒܓܠܝ̈ܢܐ.
ܩܢܚ ܕ ܐܘ ܟܡܐ ܪܡ ܘܡܥܠܝ ܘܪܡܐ ܡܥܠܝܐ.[4]
ܩܢܛ ܗ ܦܠܚܐ ܢܨܝܚܐ ܗܢܘܢ ܕܐܬܟܬܫܘ[38] ܒܣܕܪܐ.[4]

35. A ܐܓܘܦܛܝ̈ܐ. — 36. A ܚܢ̈ܦܐ. — 37. A ܪܘܓܙܐ. — 38. A pl.

On the holy Egyptian martyrs.

151 1 Whence comes it that Egypt which.

On the holy Persian martyrs.

152 1 Christ, even God, who called and brought.

On the holy Gentilian martyrs.

153 1 The crafty astute tyrant Julian.

On the holy Homerite martyrs.

154 1 Who shall tell thy mighty deeds, Christ.

On the holy forty martyrs.

155 1 The band of the forty martyrs, strengthened.
156 2 For the wrath which by reason of our sins.
157 3 Jeremiah the prophet, the wonderful in revelations.
158 4 O! how much higher and more sublime is.
159 5 The valiant soldiers who contended in the line.

ܕܥܠ ܩܕܝܫܬܐ ܘܣܗܕܬܐ[39] ܬܩܠܐ[40].

ܩܣ ܐ ܡܫܝܚܐ ܗܘ ܕܒܦܘܠܘܣ ܡܡܠܠ.

ܥܠ ܩܕܝܫܬܐ ܘܣܗܕܬܐ[39] ܕܪܘܣܝܣ.

ܩܣܐ ܐ ܠܐ ܘܳܠܐ ܕܠܐ ܕܝܢ ܠܡܫܒܚܘ ܠܡܫܝܚܐ[41].

ܩܣܒ ܒ ܠܫܘܝܘܬ ܐܝܩܪܐ ܕܩܪܝܬܐ ܐܠܗܝܬܐ.

ܕܥܠ ܣܗܕܬܐ ܩܕܝܫܬܐ ܐܘܦܝܡܝܐ.

ܩܣܓ ܐ ܣܗܕܬܐ ܢܨܝܚܬܐ ܙܟܝܬܐ ܐܘܦܝܡܝܐ[3].

ܕܥܠ ܩܕܝܫܬܐ ܘܣܗܕܬܐ ܦܠܓܝܐ[42].

ܩܣܕ ܐ ܣܗܕܬܐ ܚܝܠܬܢܝܬܐ ܦܠܓܝܐ[43] ܟܠܗ.

ܡܥܢܝܬܐ[28] ܕܥܠ ܣܗܕܐ ܩܕܝܫܐ ܓܘܢܝܐ.

ܩܣܗ ܐ ܠܥܘܗܕܢܐ ܒܪܝܟܐ ܕܣܗܕܐ ܩܕܝܫܐ[44].

ܩܣܘ ܒ ܟܕ ܐܢܬ ܐܠܗܐ ܡܠܬܐ ܫܡܝܢܝܐ.

ܩܣܙ ܓ ܣܗܕܐ ܦܠܚܐ ܚܝܠܬܢܐ ܕܡܫܝܚܐ.

ܩܣܚ ܕ ܡܩܪܒܝܢ ܘܡܚܬܝܢ ܗܘܘ ܛܘܪܢܐ ܩܫܝܐ.

ܩܣܛ ܗ ܟܠܟܘܢ ܗܢܘܢ ܕܪܟܝܢܝܢ ܐܢܬܘܢ ܘܡܛܝܒܝܢ.

39. B om. ܘ. — 40. A ܬܩܠܐ. — 41. A ܘܡܫܝܚܐ B om. — 42. A ܦܠܓܝܐ. — 43. A ܦܠܓܝܐ. — 44. A ܩܕܝܫܬܐ

On the saint and martyr Thecla.

160 1 Christ, who speaks in Paul.

On the saint and martyr Drosis.

161 1 It is not right for us not to praise Christ.
162 2 The equality of honour in the divine calling.

On the holy martyr Euphemia.

163 3 The triumphant martyr Euphemia.

On the saint and martyr Pelagia.

164 1 The valiant martyr Pelagia.

Hymns on the holy martyrs in general.

165 1 The blessed memory of the martyrs.
166 2 When thou, God, the heavenly Word.
167 3 The valiant martyrs and soldiers of Christ.
168 4 The grievous tyrants brought and led down.
169 5 All ye who are inclined and disposed.

45. A ܕܘܝܕ. — 46. A ܗܘܢ ܕܡܪܝܡܘ. — 47. A ܫܒܝܚܘܬܐ. — 48. B adds ܘܡܠܦܢܐ.

ܥܠ ܩܕܝܫܐ ܓܪܝܓܘܪܝܘܣ ܥܒܕ ܬܕܡܪ̈ܬܐ.

ܩܦܒ ܐ ܟܕ ܫܠܝܚܐ ܩܕܝܫܐ ܠܚܘܫܒܐ ܕܫ̈ܡܝܢܐ.

ܥܠ ܩܕܝܫܐ ܐܬܢܣܝܘܣ[49] ܪܒܐ ܕܐܠܟܣܢܕܪܝܐ.

ܩܦܓ ܐ ܒܪܐ ܕܐܠܗܐ ܘܡܠܬܐ ܕܐܬܒܣܪ ܡܬܚܫܒܐ.[4]

ܥܠ ܩܕܝܫܐ ܒܣܝܠܝܘܣ ܘܓܪܝܓܘܪܝܘܣ.

ܩܦܕ ܐ ܗܘ ܕܫܡܥܗ ܠܡܠܦܢܘܬܐ[50] ܕܬܐܘܠܘܓܝܐ ܕܪܘܚܐ.

ܥܠܝܗܘܢ ܕܝܢ ܥܠܝܗܘܢ ܘܥܠ ܐܓܢܛܝܘܣ ܠܒܝܫ ܐܠܗܐ.

ܩܦܗ ܐ ܐܝܠܝܢ ܕܡܬܐܪܓܝܢ ܐܢܬܘܢ ܕܡܠܟܘܬܐ.

ܥܠܝܗܘܢ ܕܝܢ ܥܠܝܗܘܢ.

ܩܦܘ ܐ ܠܗܢܘܢ ܕܐܬܚܦܛܘ ܘܗܘܘ ܐܦ[4] ܠܘܬܗ ܡܛܘ.

ܥܠ ܩܕܝܫܐ ܦܘܪܦܘܪܝܘܣ ܐܦܝܣܩܘܦܐ ܕܐܢܛܝܘܟܝܐ.

ܩܦܙ ܐ ܕܡ̈ܠܦܢܐ ܗܝ ܥܒܕܬܐ ܕܡܠܬܐ ܘܬܕܒܪ̈ܬܐ.

ܥܠ[29] ܩܕܝܫܐ ܝܘܚܢܢ ܟܪܘܣܘܣܛܘܡܘܣ.

ܩܦܚ ܐ ܝܘܐܢܢܝܣ ܚܟܝܡܐ[51] ܕܡܠ̈ܦܢܘܬܐ ܐܠܗ̈ܝܬܐ.[52]

49. A ܐܬܢܣܝܘܣ. — 50. A ܕܡܠܦܢܘܬܐ B pl. — 51. A ܚܟܝܡܐ. — 52. B adds ܥܠܝܗܘܢ ܕܝܢ ܥܠܝܗܘܢ ܐܘܦ.

On the holy Gregory the Wonder-worker.

182 1 When the holy apostle was reckoning.

On the holy Athanasius the great of Alexandria.

183 1 The Son of God and the Word who became.

On the holy Basil and Gregory.

184 1 He who has heard the theological teaching.

On the same and on Ignatius the God-clad.

185 1 Ye that yearn to be inheritors of the kingdom.

On the same.

186 1 Those who penetrated and reached also.

On the holy Porphyry, bishop of Antioch.

187 1 It is the work of teachers and dispensers.

On the holy John Chrysostom.

188 1 Joannes, the wise in divine doctrines.

ܩܦܛ ܒ ܐܡܬܝ ܕܡܬܒܩܐ ܐܢܐ ܕܐܝܢܐ ܗܘ.

ܥܠ[29] ܩܕܝܫܐ ܩܘܪܝܠܠܘܣ ܐܦܝܣܩܘܦܐ[3] ܕܐܠܟܣܢܕܪܝܐ ܘܬܐܘܕܘܣܝܘܣ[53] ܡܠܟܐ[3].

ܩܨ ܐ ܩܪܢܐ ܢܒܝܘܬܢܝܬܐ ܕܡܫܚܐ ܕܡܫܝܚܘܬܐ.

ܥܠ ܩܕܝܫܐ ܣܘܝܪܐ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ.

ܩܨܐ ܐ ܡܠܦܢܘܬܐ ܕܣܘܝܪܐ ܚܟܝܡܐ ܘܪܒܐ. ܡܫܡܠܝܐ[4].

ܩܨܒ ܒ ܠܡܥܠܝܘܬܐ ܘܬܫܒܚܬܐ ܕܚܣܝܐ ܣܘܝܪܐ.

ܩܨܓ ܓ ܡܐ ܕܥܗܕܝܢܢ ܕܘܟܪܢܗ ܕܚܟܝܡܐ ܘܡܣܟܠܢܐ[54].

ܩܨܕ ܕ ܥܡܘܕܐ ܪܒܐ ܕܥܕܬܐ ܘܫܪܝܪܐ[4].

ܥܠ[29] ܩܕܝܫܐ ܦܛܪܘܣ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ.

ܩܨܗ ܐ ܗܘ ܡܫܡܫܢܐ ܕܐܠܗܐ ܘܪܒ ܟܘܡܪܐ.

ܥܠ[29] ܩܕܝܫܐ ܝܘܠܝܢܐ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ.

ܩܨܘ ܐ ܡܢ ܕܡܠܐ ܥܘܬܪܐ ܕܡܠܟܘܬܐ ܠܝܘܠܝܢܐ.

ܥܠ[29] ܝܘܚܢܢ ܪܝܫ ܕܝܪܐ ܒܪ ܐܦܬܘܢܝܐ.

ܩܨܙ ܐ ܪܝܫܐ ܪܒܐ ܘܡܕܒܪܢܐ ܓܒܝܐ ܕܟܘܢܫܐ.

53. A ܬܐܘܕܘܣܝܘܣ. — 54. A ܬܪܝܨܐ ܣܟܠܐ.

189 2 When I consider what.

On the holy Cyril, bishop of Alexandria, and Theodosius the king.

190 1 The prophetic horn of oil of anointing.

On the holy Severus, patriarch of Antioch.

191 1 The doctrines of Severus, the wise and great.
192 2 The virtues and glories of the saintly Severus.
193 3 When we celebrate the memory of the wise.
194 4 The great column of the church and true.

On the holy Peter, patriarch of Antioch.

195 1 The servant of God and great high-priest.

On the holy Julian, patriarch of Antioch.

196 1 Julian, having been filled with wealth of.

On John the archimandrite, son of Aphthonia.

197 1 The great head and chosen governor of.

ܥܠ[29] ܥܕܬܐ ܩܕܝܫܬܐ ܘܫܠܝܚܝܬܐ[55].

ܩܨܚ ܐ ܒܪܟ ܘܢܛܪ ܠܥܕܬܐ ܩܬܘܠܝܩܝ[56] ܡܪܝܐ.

ܩܨܛ ܒ ܠܥܕܬܐ ܕܫܝܢܐ ܘܦܘܪܩܢܐ ܐܠܗܢ.

ܥܠ[29] ܡܠܟܐ[3] ܩܘܣܛܢܛܝܢܘܣ ܪܒܐ.

ܪ ܐ ܠܘ ܡܢ ܒܢܝܢܫܐ ܐܦܠܐ ܒܝܕ ܒܪܢܫܐ.

ܥܠ[29] ܐܘܢܘܪܝܘܣ[57] ܡܠܟܐ.

ܪܐ ܐ ܥܡ ܕܘܝܕ ܡܠܟܐ ܐܠܗܝܐ ܢܙܡܪ.

ܕܥܠ ܓܪܐܛܝܢܘܣ[58] ܡܠܟܐ.

ܪܒ ܐ ܕܘܝܕ ܢܒܝܐ ܘܡܠܟܐ ܐܠܗܝܐ ܠܡܠܟܘܗܝ.

ܕܥܠ ܬܐܘܕܘܣܝܘܣ ܡܠܟܐ ܣܒܐ[3] ܘܥܠ ܩܕܝܫܐ ܡܐܐ ܘܚܡܫܝܢ.

ܪܓ ܐ ܐܝܟ ܕܒܬܪ ܪܚܡܝ ܠܐܠܗܐ ܢܨܝܚܐ.

ܕܥܠ ܩܒܪܐ ܕܐܟܣܢܝܐ.

ܪܕ ܐ ܡܐ ܕܠܥܠ ܡܪܝܡܝܢܢ ܥܝܢܐ ܟܣܝܬܐ.

ܡܥܢܝܬܐ ܕܒܬܪ ܩܪܝܢܐ ܕܐܘܢܓܠܝܘܢ [ܕܩܕܡ ܩܘܪܒܐ[59].

ܪܗ ܐ ܗܘ ܕܒܪܣܣܐ ܕܕܡܟ ܚܝܐ ܘܐܠܗܝܐ.

55. A ܘܫܠܝܚܝܬܐ. — 56. A ܩܬܘܠܝܩܘܣ B ܩܬܘܠܝܩܝܬܐ. — 57. A ܐܘܢܪܝܘܣ. — 58. A ܓܪܐܛܝܢܝܘܣ B ܓܪܐܛܝܢܘܣ. — 59. B ܩܕܡ ܩܘܪܒܐ ܕܩܘܪܒܐ.

On the holy apostolic church.

198 1 Bless and keep the Catholic church, O! Lord.

199 2 Thy church, O! Christ, is a haven of peace.

On king Constantine the great.

200 1 Not of men nor through man.

On Honorius the king.

201 1 With David the divine king.

On Gratian the king.

202 1 David the divine prophet and king.

On Theodosius the king, the elder, and on the holy hundred and fifty.

203 1 As after the God-loving illustrious.

On the graves of strangers.

204 1 When we lift up the hidden eyes.

Hymns after the reading of the gospel before the oblation.

205 1 Thou who by the sprinkling of thy living and.

60. A ܐܠܗܐ B om. — 61. B ܕ. — 62. A ܩܕܡܝܐ. — 63. A ܪܐ. — 63a B ins. ܐܚܪܢܐ. — 64. A ܩܐܡ. — 65. B om.; ins. ܐܚܪܢܐ ܕܥܠ ܩܝܡܬܐ before each of the next two numbers. — 66. A ܕܥܠ. — 67. B adds ܩܕܝܫܐ.

ܕܥܠ ܣܗܕ̈ܐ ܩܕ̈ܝܫܐ.

ܪܝܘ ܐ ܥܐܕܐ ܕܣܗܕ̈ܐ ܩܕ̈ܝܫܐ. ܚܕܘܐ ܗܘ.[4]

[1]ܕܥܠ ܝܠܕܬ ܐܠܗܐ.

ܪܝܙ ܐ ܕܡܪܬܢ ܝܠܕܬ ܐܠܗܐ ܥܐܕܐ.[68]

ܕܥܠ ܐܒܗ̈ܬܐ ܩܕ̈ܝܫܐ.

ܪܝܚ ܐ ܕܘܟܪܢ ܩܕ̈ܝܫܐ ܥܡ ܬܫܒ̈ܚܬܐ ܕܡܫܒܚܐ.
ܪܝܛ ܒ ܢܛܪ ܡܪܝܐ ܢܦܫ̈ܬܐ ܕܚܣܝ̈ܐ ܕܝܠܗ.
ܪܟ ܓ ܠܕܘܟܪܢܐ ܒܪܝܟܐ ܢܗܘܘܢ ܙܕܝ̈ܩܐ.[4]

ܬܘܒ ܐܚܪ̈ܢܝܬܐ[69] ܕܟܠܝܘܡ.

ܪܟܐ ܐ ܟܕ ܡܩܒܠܝܢ ܦܓܪܐ ܚܝܐ ܘܕܡܐ ܩܕܝܫܐ.
ܪܟܒ ܒ ܦܓܪܐ ܡܪܝܢܝܐ ܘܕܡܐ ܩܕܝܫ ܟܠܗ ܕܒܪܐ.[4]
ܪܟܓ ܓ ܦܓܪܐ ܡܝܩܪܐ ܣܝܡ ܩܕܡܝܢ ܘܕܡܐ.
ܪܟܕ ܕ ܐܪܙܐ ܠܐ ܡܬܡܠܠܢܐ[70] ܛܝܒ ܕܐܠܗܐ.
ܪܟܗ ܗ ܢܬܩܪܒ ܡܗܝܡ̈ܢܐ ܠܡܫܬܘܬܦܘ ܘܠܡܩܒܠܘ.[3]

68. B om. From this point the numbers in B are one short. — 69. A ܐܚܪ̈ܢܝܐ. — 70. A ܡܬܡܠܠܢܐ.

On the holy martyrs.

216 1 The festival of the holy martyrs is the joy.

On the God-bearer.

217 1 The festival of Mary the God-bearer[1].

On the holy fathers.

218 1 The commemoration of saints is accompanied by.
219 2 The Lord preserveth the souls of his holy ones.
220 3 May the righteous be for a blessed remembrance.

Again others for every day.

221 1 When we receive the living body and.
222 2 The Lord's body and the all-holy blood.
223 3 The revered body is placed before us and.
224 4 The ineffable mystery of God is set ready.
225 5 Hasten we, believers, to partake of and to receive.

1. This heading is omitted in B, and the hymn is not given in either MS. From this point the numeration in the text of the hymns is one short of that in the index.

71. B ܐܚܪ̈ܢܝܬܐ. — 72. B ܩܕܡܝܬܐ. — 73. A ܕܡܫܝܚܘܬ. — 74. B adds ܕܡܪܢ.

ܒܚܕܒܫܒܐ[75] ܕܩܝܡܬܐ[38].

ܪܠܕ	ܐ	ܠܐ ܐܢܫ ܠܟܐ ܐܚܝ̈ ܢܚܫܘܒ ܕܗܟܢ ܐܘܟܝܬ[4].

ܐܚܪܬܐ[76] ܒܬܪ ܢܣܒܬܐ ܩܕܡ ܐܦܝܣܩܘܦܐ.

ܪܠܗ	ܐ	ܟܕ ܢܣܒܢܢ ܡܢ ܕܝܬܝܪܘܬܗ ܕܒܣܝܡܘܬܐ.

ܐܚܪ̈ܢܝܬܐ[77] ܒܬܪ ܢܣܒܬܐ ܕܐܖ̈ܙܐ ܩܕܝܫܐ. ܩܕܡܝܬܐ[72] ܥܠ ܩܝܡܬܐ.

ܪܠܘ	ܐ	ܟܕ ܠܥܐܕܐ ܕܩܝܡܬܟ ܡܢ ܟܠ ܡܬܚܙܐ.

ܐܚܪ̈ܢܝܬܐ[78] ܕܟܠܝܘܡ.

ܪܠܙ	ܐ	ܟܕ ܐܬܗܢܝܢ ܒܩܘܒܠܗ ܕܕܒܚܐ ܕܠܐ[4].
ܪܠܚ	ܒ	ܡܢ ܕܐܬܩܪܒܢ ܠܩܘܒܠܐ ܕܦܓܪܐ ܩܕܝܫܐ[4].
ܪܠܛ	ܓ	ܐܬܡܠܝ ܚܕܘܬܐ ܦܘܡܢ ܘܠܫܢܢ.
ܪܡ	ܕ	ܢܬܡܠܐ ܦܘܡܢ ܐܘ ܚܘܫܒܢ ܡܢ.
ܪܡܐ	ܗ	ܦܬܚ ܦܘܡܢ ܘܡܠܝܗܝ ܬܘܕܝܬܟ.
ܪܡܒ	ܘ	ܦܬܚ ܠܦܘܡܢ ܘܡܠܝܗܝ[79] ܡܪܝܐ.
ܪܡܓ	ܙ	ܢܣܒܬ ܦܓܪܟ ܩܕܝܫܐ.[80] ܗܟܢܐ ܐܦ.
ܪܡܕ	ܚ	ܐܪܝܡܘ[81] ܠܬܪ̈ܥܐ ܪ̈ܫܢܐ ܕܒܟܘܢ. ܐܦ[4].

75. B ܒܚܘܫܒܐ. — 76. A om. B ܐܚܪܬܐ. This and the following title and heading are transposed in A. — 77. A ܐܚܪܬܐ B ܡܢ ܐܚܪ̈ܢܝܬܐ. — 78. A ܐܚܪܬܐ B ܐܚܪ̈ܢܝܬܐ. — 79. A ܠܦܘܡܢ ܘܡܠܝܗܝ. — 80. A ins. ܗܘ. — 81 A ܐܪܝܡܘ.

On Sundays.

234	1	Let no one here, my brethren, think that.

Another after reception before the bishop.

235	1	Having received abundant pleasure.

Others after reception of the holy mysteries.
The first on the Resurrection.

236	1	By keeping the feast of thy Resurrection from.

Others for every day.

237	1	After enjoying the reception of the bloodless sacrifice.
238	2	As soon as we have been admitted to the reception.
239	3	Our mouth has been filled with joy and our tongue.
240	4	May my mouth and my thoughts be filled.
241	5	Open my mouth and fill it with thanks to thee.
242	6	Open my mouth, Lord, and fill it.
243	7	I have received thy holy body; similarly also.
244	8	Lift up the gates, rulers among you; and.

82. A ܥܝ̈ܢܝ. — 83. B ܕܥܠ ܬܘܒ. — 84. A ܘܚܘܡܐ. — 85. A ܝܗܒܘܬܗ.

ܬܘܒ ܡܥܢܝܬܐ ܕܥܠ ܙܘܥܐ.

ܪܢܙ ܐ ܡܪܝܐ ܦܫܛ ܕܡܬܚܬ ܠܫܡܝܐ ܐܝܟ ܡܫܟܢܬܐ.[4]

ܪܢܚ ܒ ܥܕܡܐ ܠܐܡܬܝ ܗܝ ܐܘ ܢܦܫܝ ܡܫܬܛܒܥܬܝ.[86]

ܪܢܛ ܓ ܓܘܙܡܐ ܕܪܘܓܙܟ ܓܘܙܡܐ ܐܣܝܐ ܫܪܐ.[4]

ܪܣ ܕ ܫܒܛܐ ܕܩܛܝܠܐ ܫܟܝܪܬܐ ܘܐܬܚܒܠܬ.

ܪܣܐ ܗ ܡܫܝܚܐ ܗܘ ܕܒܨܠܝܒܟ[87] ܕܪܟܢܬ ܗܘܐ ܥܠܡܐ.[4]

ܬܘܒ ܕܥܠ ܙܘܥܐ ܥܬܝܩܐ.

ܪܣܒ ܐ ܕܟܪܢܐ ܕܡܪܕܘܬܐ ܥܬܝܩܬܐ ܕܙܘܥܐ.

ܥܠ ܒܝܛܠܝܢܘܣ[88] ܛܪܘܢܐ.

ܪܣܓ ܐ ܠܐ ܐܝܬ ܠܪܫܝܥܐ[89] ܠܡܚܕܐ ܐܘܟܝܬ.[3]

ܕܥܠ[26] ܚܝܠܐ ܕܗܘܢܝܐ.

ܪܣܕ ܐ[3] ܠܐ ܬܥܒܪ ܡܛܠ ܚܛܗܝܢ ܠܡܕܒܚܟ.

ܪܣܗ ܒ ܡܪܝܐ ܡܛܠ ܠܐ ܢܡܘܣܘܬܢ[90] ܕܝܠܢ ܚܒܠܐ ܕܫܝܘܠ[4]

ܥܠ ܩܪܒܐ ܕܦܪܣܝܐ.

ܪܣܘ ܐ ܐܘ ܫܠܝܚܐ ܕܡܫܝܚܐ ܘܢܒܝܐ ܘܣܗܕܐ.

86. A ܡܫܬܛܒܥܬܝ B om. — 87. A ܕܒܨܠܝܒܟ. — 88. A ܒܝܛܠܝܢܘܣ. — 89. A ܠܪܫܝܥܐ. — 90. A ܢܡܘܣܘܬܢ.

Again hymns on earthquakes.

257	1	Lord, who hast stretched out the heavens as.
258	2	How long, O! my soul, wilt thou be sunk.
259	3	The threat of thy wrath is dispelled.
260	4	Thou hast raised the rods of many.
261	5	Christ, who through thy Cross broughtest the world.

Again on ancient earthquakes.

262	1	We celebrate the memory of the ancient chastisement.

On Vitalian the tyrant.

263	1	The wicked have no cause of joy or.

On the attack of the Huns.

264	1	Remove not because of our sins thy holy altar.
265	2	Lord, by reason of our lawlessness the ropes of Sheol.

On the war with the Persians.

266	1	O! apostles of Christ and prophets and holy martyrs.

91. A ܒܪܘܡܠܝܐ B ܒܪܘܡܐܠܝܐ. — 92. A ܣܘܥܪܢܐ. — 93. A sing. B om.

ܪܥܘ ܓ ܡܬܡܚܝܢܐ ܐܢܐ ܒܢܦܫܝ ܡܢ ܚܕ ܡܢ ܚܫ̈ܐ.

ܪܥܙ ܕ ܛܒ ܡܫܬܓܪܓܪܝܢ ܕܝܢ̈ܘܗܝ ܕܒܢ̈ܝܢܫܐ.

ܪܥܚ ܗ ܐܢܗܘ ܕܠܙܕܝ̈ܩܐ ܒܘܚܢܐ ܡܬܩܪܒ ܒܝܕ.[4]

ܪܥܛ ܘ ܐܬܒܪܝܘ ܠܒܝ ܒܓܘ[94] ܡܛܠ ܐܝܟ ܣܟܠܘ̈ܬܝ.[4]

ܪܦ ܙ ܡܚܫܒܬܐ ܕܒܘܝܐܐ ܝܗܒ ܠܝ ܦܪܘܩܢ.

ܪܦܐ ܚ ܛܒ ܗܘ ܡܟܝܟ ܢܝܪܟ ܐܘ ܡܘܒܠܟ.

ܪܦܒ ܛ ܡܢ ܓܐܪ̈ܘܗܝ ܝܩܕ̈ܐ ܕܐܟܠܩܪܨܐ ܕܠܐ.

ܪܦܓ ܝ ܐܝܠܝܢ ܕܐܪܟܢܘ ܨܘܪ̈ܝܟܘܢ ܕܡܫܬܥܒܕܝܢ.

ܪܦܕ ܝܐ ܐܝܠܝܢ ܕܥܪܩܘ ܠܪܘܡܐ ܘܠܗܝ ܕܥܠ ܡܪܓܫܢܘܬܐ.

ܪܦܗ ܝܒ ܪܒ ܗܘ ܛܒ ܚܝܠܐ ܕܪܚܡܬ ܐܢܫܘܬܟ.

ܪܦܘ ܝܓ ܝܕܥ ܐܢܐ ܕܥܒܪܘ ܝܘܡ̈ܝ ܚܝ̈ܝ.

ܪܦܙ ܝܕ ܟܕ ܫܡܥ ܐܢܐ ܠܟ ܕܐܡܪ ܐܢܬ ܒܝܕ.[4]

ܪܦܚ ܝܗ ܒܩܥܬܐ ܕܒܟܝܬܐ ܥܠܡܐ ܗܢܐ.

ܪܦܛ ܝܘ ܡܢ ܙܪܥܐ ܢܘܟܪܝܐ[95] ܕܙܝܙܢܐ ܕܙܪܥ.

ܪܨ ܝܙ ܡܛܠ ܗܢܐ ܐܘ ܢܦܫܝ ܟܕ ܡܬܗܦܟܬ.

ܪܨܐ ܝܚ ܥܒܪܬ ܢܦܫܝ ܥܘܠܐ ܠܐ ܡܬܡܠܟܢܝܬܐ.

94. A ins. ܟܠܗ. — 95. A ܢܘܟܪܝܐ.

276	3	I am smitten in my soul by some passion.
277	4	Very unstable are the judgments of men.
278	5	If a test is applied to the righteous through.
279	6	My heart is crushed within by reason of my sins.
280	7	Our Saviour has bestowed upon me thoughts.
281	8	Good and gentle is thy yoke and thy burden.
282	9	Keep me without scathe from the burning darts.
283	10	Ye who have bowed your necks to submit to.
284	11	Ye who have fled to the high and suprasensual.
285	12	Very great is the power of thy mercifulness.
286	13	I know that the days of my life have passed.
287	14	When I hear thee saying through.
288	15	A valley of weeping is this world.
289	16	From the strange seed of tares which.
290	17	Wherefore, O! my soul, while turning away.
291	18	My soul has passed through the sore rush of.

95a A ܕܐܬܟܠܝܬܝ. — 96. A ܗܝܡܢܘܬܟ B om. — 97. A ܕܐܬܡܣܟܢܬ ܗܘ. — 98. A ܒܡܐܬܝܬܐ.

ܫܙ ܝܕ ܡܪܝܐ ܟܕ ܐܝܬ ܕܥܦܪܐ ܐܢܐ.. ܠܟܝ.

ܫܚ ܝܗ ܒܢܓܗܗ ܕܨܦܪܐ ܢܒܪܟ ܘܢܫܒܚ ܠܐܠܗܐ.[4]

ܫܛ ܝܘ ܡܫܒܚ ܠܟ ܡܪܐ ܕܟܠ ܢܘܗܪܐ. ܡܒܪܟܐ[99].

ܫܝ ܝܙ ܡܪܝܐ ܕܐܕܢܚ ܠܢ ܢܘܗܪܐ ܘܫܒܚܢܟ[100].

ܫܝܐ ܝܚ ܠܐ ܡܫܬܚܠܦܢܐ ܢܘܗܪܐ ܘܙܗܝܐ.

ܫܝܒ ܝܛ ܡܛܠ ܕܠܗ ܣܘܓܐܐ ܕܪܚܡܝܟ ܘܚܢܢܟ[101].

ܫܝܓ ܟ ܕܒܚܐ ܕܝܩܕܐ ܫܠܡܐ ܡܩܪܒ ܐܢܐ ܩܕܡܝܟ[4].

ܫܝܕ ܟܐ ܠܒܐ ܕܟܝܐ ܒܪܝ ܒܝ ܘܪܘܚܐ ܬܪܝܨܬܐ[102].

ܫܝܗ ܟܒ ܚܛܝܬ ܩܕܡܝܟ ܪܚܡܢ ܐܢܐ ܐܬܪܚܡ.

ܫܝܘ ܟܓ ܐܫܝܓ ܘܢܩܠܦܢܝ ܒܗ ܕܕܡܥܐ ܕܬܝܒܘܬܐ[4].

ܬܘܒ ܡܥܢܝܬܐ ܕܪܡܫܐ.

ܫܝܙ ܐ ܟܕ ܒܐܘܪܚܐ ܐܠܝܨܬܐ ܕܦܘܩܕܢܐ ܕܡܠܟܝ[4].

ܫܝܚ ܒ ܒܐܘܪܚܐ ܕܐܒܕܢܐ ܗܝ ܕܦܬܝܐ ܛܒ.

ܫܝܛ ܓ ܐܢܗܘ ܕܡܫܪܝܬܐ ܕܚܪܝܦܘܬܗ ܕܬܢܝܢܐ[4].

ܫܟ ܕ ܠܟ ܡܩܪܒ ܐܢܐ ܡܫܝܚܐ ܕܒܚܐ ܪܘܚܢܐ[4].

99. A ܡܒܪܟܐ B om. — 100. A ܘܫܒܚܢܟ. — 101. A ܘܚܢܢܟ. — 102. A ܬܪܝܨܬ.

307 14 Lord, though I am of dust.

308 15 At daybreak let us bless and praise God.

309 16 The light praiseth thee, Lord of all.

310 17 Lord, who hast made the light to shine upon us.

311 18 Invariable light and brightness.

312 19 Since it is to the greatness of thy mercy and.

313 20 The sacrifice of a whole burnt-offering I present.

314 21 Create a clean heart within me and.

315 22 I have sinned before thee, merciful one.

316 23 Wash and purge me through tears of penitence.

Again evening hymns.

317 1 While I walk in the strait path of thy.

318 2 In the path of destruction which is very broad.

319 3 If the host of the fierceness of.

320 4 To thee, Christ, I present a spiritual sacrifice.

ܬܘܒ ܡܥܢܝܬܐ ܕܥܢܝ̈ܕܐ.

103. A ܡܪܢܐ.

Again hymns on the dead.

ܫܠܘ ܗ ܡܢ ܒܬܪ ܕܡܬܦܪܫܐ ܘܥܢܩܐ ܢܦܫܐ ܡܢ[4].

ܫܠܙ ܘ ܕܚܝܠ ܗܘ ܛܒ ܫܘܠܡܐ ܕܡܢ ܗܠܝܢ ܚܝ̈ܐ[4].

ܫܠܚ ܙ ܕܚܝܠܐ ܨܒܘܬ ܐܝܬܘܗܝ ܘܡܠܐ ܐܪܬܝܬܐ[4].

ܫܠܛ ܚ ܐܠܘ ܠܐ ܐܝܬ ܗܘܐ ܒܗ ܒܡܥܒܪܢܘܬܐ.

ܫܡ ܛ ܡܠܐ ܢܘܗܪܐ ܫܪܝܪܐ ܘܡܬܝܕܥܢܐ.

ܬܘܒ ܕܥܠ ܦܛܪܐ ܣܘܢܩܠܐ ܕܝܠܗ.

ܫܡܐ ܐ ܟܠܗ ܟܐܢܘܬܐ ܕܥܒܝܕܐ ܡܢ ܒܪܢܫܐ[4].

ܫܡܒ ܒ ܗܘ ܕܠܓܪ̈ܡܘܗܝ ܕܢܘܚ ܐܒܗܬܐ ܘܪܝܫܐ[104].

ܕܥܠ [83] ܩܠܝܪ̈ܝܩܘ ܘܕܝܪ̈ܝܐ.

ܫܡܓ ܐ ܫܡܥܘ ܡܢܟ ܥܒ̈ܕܐ ܕܝܠܟ ܡܢ ܐܡܪܝ ܐܝܬ[4].

ܫܡܕ ܒ ܠܗܠܝܢ ܕܐܝܟ ܒܪܬ ܩܠܐ ܕܢܒܝܐ ܪܒܐ[4] ܕܘܝܕ[105].

ܫܡܗ ܓ ܐܢܬ ܒܝܕ ܢܒܝܐ ܪܒܐ ܕܘܝܕ ܠܡܥܡܪܘܢ ܗܘ[4].

ܫܡܘ ܕ ܘܠܐ ܡܬܡܫܚܢܘܬܐ ܐܝܬܝܗܝܢ ܡܘܗܒܬܟ[4].

ܬܘܒ ܕܥܠ ܟܗܢ̈ܐ.

ܫܡܙ ܐ ܠܐ ܐܝܬ ܡܢ ܐܝܟ ܕܦܩܕܐ ܒܟܠܗܘܢ.

104. A ܘܪܝܫܐ B om. — 105. A ܕܐܡܪܝܢ B om.

336 5 After the soul separates and departs from.
337 6 Very dreadful is the ending of this life.
338 7 A dreadful thing and full of terror.
339 8 If the gloom at the departure from this life had not.
340 9 Full of true and suprasensual light.

Again on Peter his syncellus.

341 1 All righteousness done by man.
342 2 Thou who broughtest the bones of the patriarch.

On clergymen and monks.

343 1 Thy bondmen have heard thee.
344 2 Those who according to the saying of the great.
345 3 Thou through the great prophet David.
346 4 The gifts of thy mercifulness, Lord, are without.

Again on priests.

347 1 There is none among all that are bound in flesh who.

ܫܡܚ ܒ ܕܡܢ ܛܠܝܘܬܐ. ܡܪܝܡܬܐ ܐܬܓܒܝܬ.

ܕܥܠ ܐܚܘܬܐ ܒܬܘܠܬܐ.

ܫܡܛ ܐ ܕܒܐܬܝܠܕ ܡܢ ܐܡܐ ܒܬܘܠܬܐ ܒܒܣܪ.[4]

ܕܥܠ ܐܪܡܠܬܐ[106] ܢܟܦܬܐ.

ܫܢ ܐ ܘܐܪܡܠܬܐ ܐܝܠܝܢ ܕܡܣܗܕܘܬܗܝ[107] ܛܒܬܐ.[4]

ܕܥܠ ܠܘܝܐ ܕܡܝܬܐ ܟܕ ܫܩܠܝܢ ܠܗ[108].

ܫܢܐ ܐ ܕܒܐܘܪܚܐ ܗܕܐ ܕܠܐ ܐܢܫ ܠܡܥܒܪܬܗ.[4]
ܫܢܒ ܒ ܒܝܘܡܐ ܕܣܟܐ ܐܘܟܝܬ ܕܡܦܩܢܐ.
ܫܢܓ ܓ ܫܘܠܡܐ ܠܐ ܝܕܝܥܐ ܕܡܢ ܚܝܐ ܕܙܒܢܐ.[4]
ܫܢܕ ܕ ܒܙܢܝܐ ܣܓܝܐܐ ܕܪܚܡܢܘܬܐ ܐܢܫܐ.
ܫܢܗ ܗ ܐܬܕܟܪ ܡܪܝܐ ܡܪܚܡܢܐ ܕܥܦܪܐ ܐ̇ܢܐ.[4]

ܬܘܒ ܕܥܠ ܝܠܘܕܐ[109].

ܫܢܘ ܐ ܠܐ ܢܒܟܐ ܝܬܝܪ ܡܢ ܡܫܘܚܬܐ[110] ܐܝܠܝܢ.
ܫܢܙ ܒ ܡܐ ܪܘܪܒܝܢ ܘܡܐ ܬܡܝܗܝܢ ܬܕܡܪܬܟ.

106. A ܐܪܡܠܬܐ. — 107. A ܕܡܣܗܕܘܬܗܝ. — 108. B ܠܘܝܐ. — 109. A ܝܠܘܕܐ. — 110. A ܡܫܘܚܬܐ.

348 2 Having been from thy earliest age chosen.

On virgin sisters.

349 1 By being born of a virgin mother in the flesh.

On devout widows.

350 1 Widows also to whom testimony is borne.

On a funeral procession, while they are carrying the dead man.

351 1 While journeying by this road that no man can.
352 2 At the day of the end or of the departure.
353 3 The unknown ending of the life of time.
354 4 By many forms of mercifulness.
355 5 Remember, merciful Lord, that I am dust.

Again on babies.

356 1 Let us not weep beyond measure for those.
357 2 How great and how marvellous are thy wonders.

ܡܐ ܕܡܬܬܣܝܡ ܡܝܬܐ ܒܩܒܪܐ.

ܫܢܚ ܐ ܠܥܒܕܐ ܕܝܠܟ ܡܫܝܚܐ. ܬܪ̈ܥܐ[2] ܦܬܚ[4].

ܥܠ ܣܘܦܪܐ ܕܕܝܪ̈ܝܐ ܕܐܬܝܢ ܠܡܘܠܟܢܐ.

ܫܢܛ ܐ ܠܐ ܡܬܡܠܠܐ ܪܘܡܐ ܕܡܬܡܟܟܢܘܬܟ[111].

ܥܠ ܐܢܬܬܐ ܕܡܢ ܐܪܝܢܘܣ ܕܗܝ ܐܪܝܘܣ ܦܢܬ. ܘܗܘܬ ܕܝܪܝܬܐ ܡܫܡܠܝܬܐ.

ܫܣ ܐ ܐܒܐ ܕܪ̈ܚܡܐ ܗܘ ܕܫܚܠܦ ܠܐܣܛܠܗ.

ܕܥܠ ܫܡܥܘܢ ܣܒܐ.

ܫܣܐ ܐ ܐܝܟ ܕܪܝܫ ܐܒܗ̈ܬܐ ܕܝܠܢ ܐܒܪܗܡ[4].

ܫܣܒ ܒ ܡܪܝܐ ܗܘ ܕܠܐ ܡܬܕܪܟ ܥܒܕܐ.

ܡܬܟܫܦܢܬܐ ܕܥܠ ܬܝܒܘܬܐ.

ܫܣܓ ܐ ܡܫܪܪܝܢ ܗܘ ܒܟܐܢܘܬܟ ܐܠܗܐ. ܐܦ[4].

ܫܣܕ ܒ ܡܘܠܟܢܟ ܕܝܠܟ ܫܪܝܪܐ ܐܝܬ [1]ܟܠܐ ܠܒܢ[4].

ܫܣܗ ܓ ܡܢ ܐܝܡܟܐ ܢܫܐܠ ܠܢ ܫܘܒܩܢܐ.

ܫܣܘ ܕ ܠܐ ܡܣܬܝܒܪܢܐ ܐܝܬܘܗܝ ܠܘܚܡܐ.

ܫܠܡܘ ܩܦܠܐܐ ܕܩܕܝܫܐ ܡܪܝ ܣܘܝܪܐ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ.

111. A ܕܡܬܡܟܟܢܘܬܟ.

When the dead man is being laid in the grave.

358 1 To thy bondman, O! Christ, open the gates.

On the tonsure of monks entering the vocation.

359 1 The height of thy condescension.

On a woman who had been converted from the heresy of the Arians, and had become a perfect nun.

360 1 Father of mercy, who didst change the robe.

On Simeon the old.

361 1 Like our patriarch Abraham.
362 2 Lord, the working of whose marvels.

Hymns of supplication.

363 1 We are assured of thy justice, O! God, and.
364 2 Thy promise is sure in our heart.
365 3 Whence shall we ask for ourselves forgiveness.
366 4 Unendurable is the threat of wrath.

The head-lines (κεφάλαια) *of the holy Mar Severus, patriarch of Antioch, are ended.*

ܬܘܒ ܬܫܒܘܚܬܐ ܕܡܬܐܡܪܐ ܒܠܠܝܐ. ܫܘܒܚܐ ܠܐܠܗܐ ܒܡܪ̈ܘܡܐ.

ܡܙܟܪܐ[1] ܕܡܛܠ ܩܦܠܐܝܐ ܕܡܥܢܝܬܐ ܗܠܝܢ ܕܣܝܡܝܢ ܡܢ ܠܥܠ.

ܡܒܥܐ ܐܢܐ ܐܢܐ ܡܚܝܠܐ ܘܚܛܝܐ ܕܥܒܕܬ ܗܠܝܢ: ܕܗܘ ܐܝܢܐ ܕܪܚܡ
ܫܦܝܪܬܐ ܘܪܚܡ ܝܘܠܦܢܐ ܐܝܠܝܢ: ܕܩܪܐ ܒܟܬܒܐ ܗܢܐ. ܕܩܕܡ ܟܠ ܢܗܝܡܢ
ܕܢܗܘܐ. ܕܠܐ ܐܝܟ ܡܠܬܐ ܝܬܝܪܬܐ ܘܕܠܐ ܫܘܝܐ ܠܚܘܫܒܐ ܘܠܒܘܚܢܐ. ܢܚܫܘܒܘܢ
ܠܫܘܪܝܐ[2] ܕܪ̈ܫܐ ܗܠܝܢ ܕܡܥܢܝܬܐ ܕܩܕܝܫܐ ܣܘܝܪܐ. ܕܡܬܬܣܝܡܢ ܕܝܢ ܗܪܟܐ. ܕܟܠܗܝܢ
ܓܝܪ ܗܠܝܢ ܕܒܫܘܡܠܝܐ ܘܐܪܝܟܘܬܐ ܙܪ̈ܝܩܢ ܒܦܓܪܗ ܕܟܬܒܐ. ܗܪܟܐ ܒܒܨܝܪܘܬܐ
ܡܬܩܦܣܢ[3]. ܘܕܝܢ ܗܟܝܠ ܠܡܕܥ ܕܐܢܗܘ ܕܨܒܐ ܐܢܬ ܕܬܫܟܚ ܠܐܝܢܐ ܡܥܢܝܬܐ
ܐܝܕܐ ܕܨܒܐ ܐܢܬ. ܕܠܐ ܥܡܠܐ ܬܩܪܐ ܒܩܦܠܐܝܐ. ܗܠܝܢ ܕܣܝܡܝܢ ܡܢ ܠܥܠ. ܘܬܚܙܐ
ܠܟܘܢ ܒܪ̈ܘܫܡܐ ܕܠܩܘܒܠܗܘܢ. ܐܝܟ ܕܣܝܡܝܢ ܠܩܘܒܠ ܚܕ ܚܕ ܡܢܗܘܢ. ܘܒܦܫܝܛܘܬܐ
ܡܫܟܚ ܐܢܬ ܗܘ ܕܨܒܐ ܐܢܬ ܟܕ ܢܣܒ ܐܢܬ ܪܘܫܡܐ ܐܘ ܡܢܝܢܐ ܦܢܩܝܬܐ. ܗܘ ܕܣܝܡ
ܒܐܬܘ̈ܬܐ ܗܠܝܢ ܕܕܝܘܬܐ ܕܪܝܫ ܟܠ ܚܕ ܡܢܗܘܢ. ܘܚܐܪ ܠܚܘܪܐ ܒܦܓܪܗ

1. B ܣܟܘܠܝܘܢ. — 2. A pl. — 3. A ܡܬܩ̈ܦܣܢ.

Again the song of praise uttered at night. « Glory to God in the heights ».

A note[1] *as to the head-lines* (κεφάλαια) *of the hymns which are given above.*

I the weak and sinful, who have made this index, beg anyone who is desirous of what is good and desirous of learning who reads this book [that he must first believe that he is[2] not to regard the matter of the first lines of the hymns of the holy Severus which are here set down as something superfluous and unworthy of attention and examination : for all the hymns which are dispersed through the body of the book in many words and at full length are here compressed into a small compass. You must therefore know that, if you wish to find whatever hymn you want without trouble, you must read the head-lines (κεφάλαια) given above, and note their superscriptions as placed before each of them; and you will easily find that which you want by taking the superscription or number in the numerals of ink placed at the head of each of them, and looking in the body of the book and

1. B σχόλιον. — 2. The sentence would run better if these words were omitted.

ܕܬܡܢ܀ ܘܠܐ ܬܛܥܝܢ ܡܫܟܚܝܢ ܐܢܬ ܗܠܝܢ ܐܝܟ ܕܟܬܝܒ ܡܢ ܠܥܠ܂ ܡܛܠ
ܕܐܬܘ̈ܬܐ ܗܠܝܢ ܕܕܝܘܬܐ܂ ܒܟܠܗ ܟܬܒܐ ܪ̈ܗܛܢ ܢܩܝܦܐܝܬ[1]܀ ܐܝܟ ܕܢܩܦ ܗܘ ܡܢܝܢܐ
ܕܡܢܝܢܗܝܢ܂ ܘܠܐ ܬܛܥܝܢ ܡܚܘܝܢ ܠܒܪܢܫ ܪܚܡ ܝܘܠܦܢܐ ܟܠ ܐܝܢܐ ܕܙܡܪܐ ܕܢܒܥܐ܂
ܗܠܝܢ ܕܝܢ ܐܬܘ̈ܬܐ ܕܣܪܝܩܘܢ܂ ܠܡܢܝܢܘܬܐ ܒܠܚܘܕ܀ ܕܟܠ ܦܢܝܬܐ ܐܝܟ ܐܝܬܐ
ܠܡܬܐܡܪ܂ ܕܒܝܬ ܡܘܠܕܐ ܘܕܒܝܬ ܕܢܚܐ ܡܩܕܡܢ܀

1. B ܢܩܦܐܝܬ.

finding it there; and you will without fail find these numerals as written above; since the numerals of ink run through the whole book consecutively according to the sequence of their numbers; and to the man who is desirous of learning they point out without fail whatever hymn he wishes to find. But the numerals written in red paint (σηρικόν) denote only the number in each section, the Nativity for instance and the Epiphany.

ܡܥܢܝ̈ܬܐ[1]

ܕܩܕܝܫܐ ܘܛܘܒܢܐ ܣܘܝܪܐ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ. ܘܕܐܚܪ̈ܢܐ ܐܢܫ̈ܐ ܩܕܝ̈ܫܐ.

ܩܕܡܝܬܐ ܥܠ ܒܝܬ ܝܠܕܐ ܕܡܫܝܚܐ ܐܠܗܐ܀

ܐ — ܐ — ܐ — ܚܝܠܐ ܕܥܒ̈ܕܘܗܝ ܚܘܝ ܠܥܡܗ܀ ܟܕ[a] ܕܝܬܩܐ ܚܕܬܐ ܥܬܝܕܐ ܗܘܬ ܠܡܫܪܐ. ܩܕܡܘܗܝ ܗܘܘ ܬܕ̈ܡܪܬܐ ܕܡܫܘܕܥܢ ܚܕܘܬܐ ܕܥܬܝܕܐ ܗܘܬ ܠܡܗܘܐ ܠܥܠܡܐ. ܒܬܕܡܘܪܬܐ ܓܝܪ ܚܫܐ[b] ܕܥܩܪܘܬܐ ܡܫܬܪܝܐ ܗܘܐ. ܣܝܒܘܬܐ ܕܝܢ ܕܪܬܝܬܐ ܡܬܚܕܬܐ ܗܘܬ. ܐܦ ܢܨܒܬܐ ܡܢ ܚܩܠܐ ܕܠܐ ܦܐܖ̈ܐ ܦܪܥܐ ܗܘܬ. ܕܗܕܐ ܢܬܗܝܡܢ ܠܟܠܢܫ܆

a B marg. ܒܐܪܡܝܐ ܐܝܬܝܗ̇ ܡܠܬܐ. — b Marg. ܠܗܢܐ ܐܡܪܝܢ ܡܦܩܢܐ ܕܡܠܬܐ ܐܚܪܢܐ ܠܡܥܒܕ ܐܝܟܢܐ ܕ .... ܗܘܘ ܗܢܘܢ ܕܒܠܒܘܫܐ ... ܕܐܬܦܪܣܘ ܕܠܐ ܟܠܗ. ܟܕ ܕܝܢ ܗܘܐ ܠܗܘܢ. ܡܦܩܢ̈ܐ ܕܐܬܚܫܒ ܗܘܐ.

1. A upper marg. Σευηρο; πατριαρχης, side marg. ܗܕܐ ܐܚܪ̈ܢܐ ܡܢ ܐܡܪܝܢ ܕܝܘܚܢܢ ܒܪ ܐܦܬܘܢܝܐ ܐܝܬܝܗ̇. ܐܚܪ̈ܢܐ ܕܝܢ ܐܡܪܝܢ ܕܦܝܠܘܟܣܢܘܣ (I have supplied the lacunae from Cod. Vat.). The text of A on this page is very indistinct.

THE HYMNS OF THE HOLY AND BLESSED SEVERUS, PATRIARCH OF ANTIOCH, AND OF OTHER HOLY MEN

The first section on the Nativity of Christ who is God[1].

1 — I — I. — « **The[1] power that is in his works he hath shown unto his people** »[2]. — When[3] the new covenant (διαθήκη) was about to begin, it was preceded by wonders which signified the joy that was to happen to the world. For *by a miracle* the affliction[4] of barrenness was removed, and trembling age was made young, and a plant sprang up from an unfruitful field; in order that this[5] might be believed *by all men,* that a virgin

1. Marg. « This some say is the work of John son of Aphthonia, but others say of Philoxenus ». — 2. Ps. CXI, 6. — 3. Marg. « The passage is in Jeremiah. » — 4. Luke I, 6, 7. — 5. Corr. 'it'.

[illegible] [1] [2] [a] [illegible]

[illegible] — [illegible] — [illegible] [b] [illegible] [c] [illegible] [d] [illegible]

a Corr. [illegible] : we must also corr. [illegible]. — b Marg. (no doubt corr.) [illegible]. — c Marg. [illegible]. — d Marg. [illegible].

1. A [illegible]. — 2. In ink.

also should *conceive and* bear without seed *God* the Word, who was to become incarnate from her, and to become a babe *for our salvation* ⌈in the greatness of his mercy [1] and of *his* grace *toward us.*

2 — II — **VII.** — **« Who shall declare the Lord's wonders? »** [2] — What mind or speech or hearing *is there that* is equal to the ineffable sea of mercifulness? The Only one, who before *all* the ages was born in divine fashion and without a body from the Only one, the Word of the Father, he was born alone from a mother alone *in flesh and* in bodily fashion; ⌈who by his birth did not destroy [3] *this mother's* virginity and so showed *her to be* the God-bearer, since neither was he himself changed when he *willed it and* became man. « O the depth of the riches and of the wisdom of God! » [4] The womb *of a woman* which was condemned to bear children in pains [5], *this* became a spring of immortality; which conceived *and bore* Emmanuel without seed, and *by its incorruptible* [6] *delivery* loosened the bond [6] of our

1. Corr. 'who hath greatness of mercy'. — 2. Ps. CVI, 2. — 3. Corr. 'but, when he was born, did not destroy her'. — 4. Rom. XI, 33. — 5. Gen. III, 16. « And the Lord said to the woman, 'I will increase thy sorrows and thy conceptions, and in sorrows thou shalt bear children'. » — 6. The play on [illegible] and [illegible] cannot be preserved.

ܠܟ ܕܡܬܚܢܢܢܘܬܐ ܚܢܢܐ. ܠܗܘ ܕܟܠܢ ܢܫܒܚ ܘܢܐܡܪ ܠܐ ܡܬܕܪܟܢܐ ܡܪܝܐ ܕܟܠ ܫܘܒܚܐ ܠܟ܀

ܓ — ܓ — ܘ — ܢܐܡܪܘܢ ܦܪ̈ܝܩܘܗܝ ܕܡܪܝܐ܀ ܐܘ̄ ܠܚ̈ܒܠܐ ܐܠܗ̈ܝܐ ܘܡܬܕܡܪ̈ܢܐ. ܕܝܠܕܬ ܐܠܗܐ ܘܒܬܘܠܬܐ ܡܪܝܡ. ܗ̇ܢܘܢ ܕܐܬܩܪܒܘ ܟܚܕܐ ܒܛܢܬܐ ܘܒܬܘܠܘܬܐ ܠܚܕ ܐܬܘ. ܘܠܐ ܠܥܪܣܐ ܕܙܘܘܓܐ ܩܕܡ ܠܡܘܠܕܐ ܬܡܝܗܐ. ܐܦܠܐ ܬܒܪ ܗܘ ܡܘܠܕܐ ܠܛܒ̈ܥܐ ܘܚܬܡ̈ܐ[1] ܫܪܐ ܕܒܬܘܠܘܬܐ. ܗܘ ܕܡܢ ܐܒܐ ܐܠܗܐܝܬ ܘܕܠܐ ܚܫܐ ܐܬܝܠܕ. ܗܘ ܕܝܢ ܗܘ ܡܢ ܒܬܘܠܬܐ ܐܬܝܠܕ ܒܦܓܪܢܐܝܬ ܘܠܐ ܚܫܐ. ܟܕ ܐܝܬܘܗܝ ܚܕ ܡܢ ܬܪ̈ܝܢ. ܡܢ ܐܠܗܘܬܐ ܘܡܢ ܐܢܫܘܬܐ. ܠܗܢܐ ܡܓܘ̈ܫܐ ܐܦ ܣܓܕ[ܘ][a]. ܘܒܝܕ ܩܘܪ̈ܒܢܐ ܟܕ ܫܬܝܩܝܢ ܐܟܪܙܘ ܕܐܝܬܘܗܝ ܐܠܗܐ. ܠܒܘܢܬܐ ܓܝܪ ܩܪܒܘ ܠܗ ܐܝܟ ܕܠܐܠܗܐ. ܐܦ ܕܗܒܐ ܐܝܟ ܕܠܡܠܟܐ. ܐܦ ܡܘܪܐ ܕܐܝܬܘܗܝ ܛܘܦܣܐ ܕܡܝܬܘܬܐ ܡܚܝܢܝܬܐ. ܗܝ ܕܚܠܦܝܢ ܩܒܠ ܘܣܝܒܪ ܒܨܒܝܢܗ. ܗܘ ܕܒܠܚܘܕܘܗܝ ܪܚܡ ܐܢܫܐ܀

ܕ — ܙ — ܙ — ܐܪܟܢ ܫܡܝܐ ܘܢܚܬ܀ ܒܪܐ ܡܠܬܐ ܕܐܠܗܐ ܗܘ ܕܠܥܠ ܡܢ ܟܠ. ܗܘ ܕܝܢ

a A marg. (bottom of last page) ܡܛܠ ܐܡܪ: ܟܠܐ ܡܛܠܬܐ ܕܡܓ̈ܘܫܐ. ܟܕ ܣܓܕܘ ܕܝܢ ܠܡܫܝܚܐ ܠ: ܣܝܡܐ ܣܘܕܐܠܐ ܢܒܝܐ ܕܝܠܗ. ܘܡܛܠ ܠܥܝܢܝܟܐ ܕܣܓܕܘܗܝ ܠܡܠܟܐ ܟܕ ܡܬܐܡܪ ܐܠܗܐ. ܘܡܩܪܒܘ ܩܘܪ̈ܒܢܐ ܠܗ. ܩܪܒܘ ܠܗ ܩܘܪ̈ܒܢܐ ܕܡܥܠܝܢ ܠܗ ܡܘܪܐ. ܕܗܘܐ ܕܘܒܪܐ ܘܡܣܬܒܪܢܘܬܐ. ܘܐܬܝܠܕ ܒܒܝܬ ܠܚܡ ܕܝܗܘܕܐ ܠܗܘܢ ܐܝܬܘܗܝ. ܡܠܟܐ ܐܠܗܐ

1. A leaf lost in A.

race : whom let us *all* praise, and let us say, « Incomprehensible *Lord of all*, praise to thee! »

3 — III — **VI.** — « **Let the redeemed of the Lord say** »[1]. — O! the wonderful and divine pangs of the God-bearer *and* Virgin Mary, through which conception and virginity were brought together, and *the couch of* copulation did not precede the *marvellous* birth, nor *yet* did the birth break *the stamps and seals of* virginity. He who was born of the Father in a divine manner and without passion, the same was also born of the Virgin in a fleshly manner without passion, being one out of two, Godhead and manhood. Him the Magi[2] also worship; and by means of offerings they silently proclaimed him to be God : for they offered him frankincense as a god; and gold as a king; and myrrh, which is a symbol of the life-giving mortality which on our behalf he took upon him and endured of his own will, who is the only merciful one.

4 — VII — **VII.** « **He bowed the heavens and came down** »[3]. The

1. Ps. CVII, 2. — 2. Matth. II, 10-12. — 3. Ps. XVIII, 10.

ܠܐ ܡܬܚܒܫ ܘܡܬܐܚܕ ܡܢ ܟܠ. ܐܪܟܢ[a] ܠܫܡܝܐ ܘܢܚܬ ܒܪ̈ܚܡܘܗܝ ܠܐܪܥܐ
ܠܘܬܢ. ܘܠܐ ܡܬܚܒܫܢܐܝܬ ܐܬܐܚܕ ܒܟܪܣܐ ܒܬܘܠܬܐ ܠܥܠ ܡܢ ܡܠܬܐ. ܡܢ
ܐܬܒܣܪ ܡܢܗ̇ ܕܠܐ ܫܘܚܠܦ. ܐܝܟ ܢܡܘ̈ܣܐ ܕܒܛܢܐ ܡܬܝܠܕ. ܘܒܚܘܕܬܐ ܙܟܐ
ܠܢܡܘ̈ܣܐ ܕܟܝܢܐ ܓܒܪ. ܐܬܒܛܢ ܓܝܪ ܒܬܕܡܘܪܬܐ ܐܝܟ ܥܘܠܐ. ܘܫܡܠܝ ܙܒܢܐ ܕܒܛܢܐ
ܕܬܫܥܐ ܝܪ̈ܚܝܢ. ܐܠܐ ܒܡܘܠܕܗ. ܠܐܣܪܐ ܘܛܒ̈ܥܐ ܚܬܝ̈ܡܐ ܕܒܬܘܠܘܬܐ ܕܐܡܗ ܠܐ
ܫܪܐ. ܘܠܐ ܬܒܥܐ ܕܐܝܟܢ. ܐܢ ܗܘ ܓܝܪ ܕܐܝܬܘܗܝ ܥܡܢܘܐܝܠ ܗܘ ܕܐܬܝܠܕ. ܡܘܠܕܗ
ܠܐ ܡܬܕܪܟܢܐ ܗܘ. ܘܙܢܐ ܕܬܕܡܘܪܬܐ ܕܐܝܟ ܗܕܐ. ܠܐ ܡܬܥܩܒܢܐ ܗܘ. ܠܟܘܟܒܐ ܗܟܝܠ
ܕܢܘܗܪܐ ܡܬܕܒܪܝܢ[b]: ܟܕ ܡܢ ܥܝ̈ܢܐ ܕܗܘܢܐ ܡܬܥܠܝܢܢ ܠܫܡܝܐ ܥܡ ܡܓܘ̈ܫܐ ܟܠܢ
ܢܒܪܟ ܘܢܣܓܘܕ ܠܗ ܐܝܟ ܕܠܒܪܘܝܐ ܕܫܡܝܐ ܘܕܐܪܥܐ. ܟܕ ܡܩܪܒܝܢܢ
ܬܫܒܘܚܬܐ ܠܪ̈ܚܡܘܗܝ ܣܓܝ̈ܐܐ ܘܠܛܝܒܘܬܗ ܕܠܘܬܢ܀

ܗ — ܗ — ܚ — ܡܪܝܐ ܢܪܥܝܢܝ ܘܡܕܡ ܠܐ ܢܚܣܪ ܠܝ܀ ܪܥܝܐ ܕܚ̈ܝܠܘܬܐ ܫܡܝ̈ܢܝܐ ܪ̈ܘܚܢܝܐ:
ܘܥܒܘܕܐ ܕܟܠܗ̇ ܒܪܝܬܐ ܡܬܪ̈ܓܫܢܝܬܐ ܘܡܬܪ̈ܓܫܢܝܬܐ. ܟܕ ܡܢ ܪܘܚܐ ܩܕܝܫܐ ܘܡܢ
ܝܠܕܬ ܐܠܗܐ ܡܪܝܡ[1]: ܐܬܒܣܪ ܕܠܐ ܫܘܚܠܦ ܘܐܬܒܪܢܫ. ܛܠܝܐ ܪܥܝܐ ܐܬܝܠܕ

a Marg. ܡܢ ܡܬܩܪܒܢܘܬܐ ܗܝ ܕܠܘܬܢ. — b Marg. ܐܘܟܝܬ ܕܢܗܪܘܢ.

1. B ܡܪܝܡ.

Son and Word of God, who filleth all things, but is not himself confined and contained by all things, « bowed the heavens and came down »[1] in his mercy to us on earth, and was contained without being confined in a virgin's womb in a manner inexpressible. Having become incarnate from her without variation, he is born according to the laws of conception; and by an innovation he overcame the laws of nature : for he was conceived as a babe by a miracle, and fulfilled the time of nine months' conception; but by his birth he did not burst the bond and the closed seals of his mother's virginity. Ask not how : for, if he is Emmanuel who was born, his birth is incomprehensible, and the manner of such a miracle is past finding out[2]. Being led therefore by the star of light to go up to heaven with the eyes of our mind, let us all with the Magi[3] bless and worship him as Maker of heaven and of earth, offering praise to his great mercy and his grace toward us.

5 — v — **VIII.** — « **The Lord shall feed me and I shall want nothing** »[4]. — The Shepherd of the heavenly spiritual hosts and Maker of all creation, suprasensual and perceived by the senses, having become incarnate without variation of the Holy Spirit and of the God-bearer Mary and

1. Ps. XVIII, 10. — 2. This meaning of ܡܬܥܩܒܢܐ is unknown to the lexicons. — 3. Matth. II, 11. — 4. Ps. XXIII, 1.

ܒܒܝܬ ܠܚܡ ܕܝܗܘܕ. ܗܘ ܕܒܝܬ ܠܚܡܐ ܡܬܦܫܩܐ. ܘܡܢ ܗܕܐ ܐܬܢܗܪܘ
ܪ̈ܥܘܬܐ ܒܫܘܒܚܐ ܐܠܗܝܐ. ܕܕܢܚ ܡܢ ܫܡܝܐ: ܘܚܙܘ ܠܡܫܪܝܬܐ ܕܡܠܐܟܐ ܘܠܓܘܕܐ
ܕܪ̈ܘܚܢܐ: ܘܫܡܥܘ ܕܡܫܒܚܝܢ ܘܡܙܡܪܝܢ ܬܫܒܘܚܬܐ. ܒܨܘ[a] ܘܒܥܘ ܚܦܝܛܐܝܬ
ܘܐܡܪܘ ܚܕ ܠܚܕ. ܢܐܙܠ ܘܢܪܕܐ ܥܕܡܐ ܠܒܝܬ ܠܚܡ. ܘܐܝܟ ܕܒܛܘܦܣܐ
ܩܕܡܘ ܨܝܪܘ ܒܗܕܐ. ܠܪ̈ܥܘܬܐ ܘܟܗ̈ܢܐ ܕܥܕܬܐ. ܗܢܘܢ ܕܐܡܝܢ ܠܗܘܢ ܒܥܝܐ
ܠܡܒܥܐ ܠܠܚܡܐ ܫܡܝܢܝܐ ܐܡܝܢܐܝܬ. ܘܠܐܡܪܗ[b] ܕܐܠܗܐ ܗܘ ܕܫܩܠ
ܚܛܝܬܗ ܕܥܠܡܐ. ܘܐܬܢܟܣ ܥܠ ܡܕܒܚܗ ܟܠܝܘܡ ܡܐܬܝܢ ܐܝܟ ܥܘܬܪܐ
ܕܪ̈ܚܡܘܗܝ ܣܓܝ̈ܐܐ܀

ܘ — ܘ — ܘ — ܐܡܪܘ ܠܐܠܗܐ ܡܐ ܕܚܝܠܝܢ ܥܒ̈ܕܝܟ܀ ܡܫܟܒܐ ܕܫܘܬܦܘܬܐ ܕܓܒܪܐ ܠܐ ܦܫܩ
ܘܬܒܪ ܠܛܒܥܐ ܕܒܬܘܠܘܬܐ. ܐܦܠܐ ܙܪܥܐ ܡܝܘܬܐ ܐܬܪܡܝ ܒܡܪܒܥܐ ܕܟܝܐ ܕܠܐ
ܡܬܚܒܠܢܘܬܐ. ܐܠܐ ܡܢ ܪܘܚܐ ܩܕܝܫܐ ܘܡܢ ܝܠܕܬ ܐܠܗܐ ܡܬܬܕܡܪ[1]. ܡܫܝܚܐ ܗܘ
ܫܒܠܐ ܫܡܝܢܝܬܐ ܢܒܥ ܒܬܕܡܘܪܬܐ. ܘܡܢ ܚܘܐ ܠܓܠܝܐ ܕܝܠܕܗ ܕܡܦܨܝ ܡܢ
ܦܢܛܣܝܐ. ܘܕܐܝܬܘܗܝ ܐܠܗܐ ܕܡܢ ܐܠܗܐ. ܐܦ ܟܕ[c] ܢܣܒ ܡܢ ܙܪܥܗ ܕܐܒܪܗܡ

a Marg. illegible note, no doubt ܡܢ ܐܘܢܓܠܝܘܢ ܕܠܘܩܐ. — b Marg. ܡܢ ܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ. — c Marg. ܡܢ ܗܢܘ ܕܠܘܬ ܥܒܪ̈ܝܐ.

1. B ܡܬܕܡܪ.

become man, was born as a little child in Bethlehem of Judah, which means 'house of bread' : and the shepherds, having been enlightened as to this by the divine glory, which shone from heaven, and having seen the army of angels and the company of spiritual beings, and heard them chanting and singing a hymn of praise, searched[1] and sought eagerly and said to one another, « Let us go and make our way to Bethlehem »; and, as in a figure, they by this foreshadowed the shepherds and priests of the church, who set themselves constantly to seek the heavenly bread, and « the Lamb of God which taketh away the sin of the world »[2] and is mysteriously sacrificed upon his altar every day according to the riches of his great mercy.

6 — VI — **VI. — « Say unto God, 'How terrible are thy works' »**[3]. — No couch of intercourse with a man cleft and broke the seal of virginity, nor was mortal seed placed in the pure uncorrupt womb; but Christ, the heavenly ear, sprang forth by a miracle from the Holy Spirit and from the God-bearer, showing[4] also that his birth was free from phantasy, and that he is God of God, even when « he took of the seed of Abraham »[5] without

1. Luke II, 8-15. — 2. John I, 29. — 3. Ps. LXVI, 3. — 4. The text can hardly be right. — 5. Heb. II, 16.

ܕܠܐ ܫܘܚܠܦܐ. ܐܝܟܢܐ ܕܝܚܝܕܝܐ ܗܘ ܕܐܝܬܘܗܝ ܡܠܬܐ ܡܬܘܡܝܬܐ܆ ܒܡܕܒܪܢܘܬܐ ܒܘܟܪܐ [a] ܕܐܚ̈ܐ
ܣܓܝ̈ܐܐ ܢܗܘܐ ܡܬܒܪܢܐܝܬ. ܡܢ ܕܒܟܠܡܕܡ [a] ܣܛܪ ܡܢ ܚܛܝܬܐ ܒܠܚܘܕ ܠܡܬܕܡܝܘ ܠܢ
ܠܗ ܘܐܬܪܥܝ ܠܢ܆. ܠܗܠܝܢ ܕܥܬܝܕ ܗܘܐ ܠܡܫܪܐ ܡܢ ܐܣܘܪ̈ܐ ܕܡܘܬܐ ܘܚܒܠܐ ܒܕܡܗ
ܕܟܝܐ. ܐܝܟ ܛܒܐ ܒܠܚܘܕܘܗܝ ܡܪܚܡܢܐ܀

ܙ — ܙ — ܕ — ܐܠܗܐ ܡܠܠ ܒܩܘܕܫܗ܀ ܡܢ ܟܕ ܐܫܥܝܐ ܐܬܒܝܢ ܒܐܪܙܐ ܕܡܘܠܕܐ ܕܠܐ ܙܪܥܐ ܕܡܢ ܝܠܕܬ ܐܠܗܐ
ܡܪܝܡ [1] ܢܦܠ ܒܬܗܪܐ ܘܬܡܗܐ ܪܒܐ܆. ܘܩܥܐ ܒܩܠܐ ܪܒܐ
ܘܐܡܪ܆. ܕܗܐ [b] ܒܬܘܠܬܐ ܒܛܢܐ ܘܝܠܕܐ. ܘܟܕ ܚܪ ܒܗܘ ܕܐܬܝܠܕ. ܘܝܕܥ ܕܗܘܝܘ
ܕܐܝܬܘܗܝ ܒܪܐ ܡܬܘܡܝܐ ܕܐܒܐ܆ ܘܕܗܘ ܗܘ ܐܬܒܣܪ ܕܠܐ ܫܘܚܠܦܐ
ܠܝܠܘܕܐ ܒܪ̈ܚܡܘܗܝ. [c] ܠܛܠܝܐ ܕܐܬܝܠܕ ܠܢ ܗܫܐ ܘܠܐ ܗܘܐ ܠܗ. ܐܟܪܙ ܘܐܡܪ
ܒܢܒܝܘܬܐ. [c] ܛܠܝܐ ܐܬܝܠܕ ܠܢ܆. ܒܪܐ ܐܬܝܗܒ ܠܢ܆. ܠܗܘ ܕܐܦ ܐܬܩܪܝ ܫܡܗ
ܡܠܐܟܐ ܕܪܥܝܢܐ ܪܒܐ ܘܡܠܟܐ ܕܡܬܕܡܪܐ ܘܐܠܗܐ ܓܢܒܪܐ. ܐܝܟܢܐ ܗܟܝܠ
ܠܐ ܗܘܬ ܝܠܕܬ ܐܠܗܐ܆. ܗܝ ܕܝܠܕܬ ܠܐܠܗܐ ܓܢܒܪܐ. ܐܘ ܠܐ ܡܗܝܡ̈ܢܐ
ܘܠܐ ܪ̈ܕܝܐ ܘܣܟ̈ܠܐ. ܠܗܘ ܕܐܦ ܥܡܢ [2] ܐܘܕܘ܆ ܟܕ ܣܓܕܝܢ ܐܢܬܘܢ ܘܐܡܪܝܢ
ܐܝܟܢܐ ܫܘܒܚܐ ܠܟ܀

a Marg. [ܡ]ܘܣ[ܝ] ܕܠܐ ܗܘ ܡܢ. — b Marg. ܐܝܟܢܐ ܡܢ. — c Marg. ܕܐܝܟܢܐ ܡܢ ܡܢܗ.

1. B ܡܪܝܡ. — 2. So other MSS; B ܡܢ.

variation; in order that the Only one, who is the eternal Word, might be by dispensation « the first-born among many brethren »[1]; since it pleased him in all things save sin only to be made like unto us[2], whom he was about to release from the bonds of death and destruction by his pure blood, as the only good and merciful one.

7 — VII — **IV.** — « **God hath spoken in his Holy One** »[3]. — Isaiah, when he learned beforehand the mystery of the seedless birth from the God-bearer Mary, fell into astonishment and great wonder, and cried with a loud voice and said, « Behold! a virgin shall conceive and bear »[4] : and, when he had considered him that was born and known that he is the eternal Son of the Father, and that the same became incarnate without variation as a babe in his mercy, the child that is born to us now and not to him, proclaimed and said in prophecy, « A child hath been born unto us, a son hath also been given unto us »[5], whom also his very name showed to be a messenger of a great purpose and a wonderful counsellor and mighty God. How then is she not the God-bearer, who bare the mighty God, ye unbelievers, uninstructed, and foolish? whom also acknowledge with us, worshipping and saying, « Praise to thee! »

1. Rom. VIII, 29. — 2. Heb. II, 17; IV, 15. — 3. Ps. LX, 8 LXX; CVIII, 8 LXX. — 4. Is. VII, 14. — 5. Ibid. IX, 6.

ܚ — ܠܐ — ܚ — ܩܠܠܐ ܕܐܬܐܡܪ ܘܐܬܬܪܓܡ ܡܢ ܥܠ ܡܕܝܢܬܐ ܒܝܘܡ ܗ̇ܘ܀ ܠܡܠܟܘܬܗ ܕܡܫܝܚܘܬܐ ܗܘ̇
ܕܒܒܣܪ ܕܡܢ ܒܬܘܠܬܐ ܡܪܝܡ[1]. ܠܐ ܩܕܡܬ ܗܘܬ ܚܫܚܬܐ ܕܙܘܘܓܐ. ܐܠܐ[a] ܠܚܘܕ
ܡܛܝܬܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܘܠܬܕܡܘܪܬܐ ܗܕܐ ܕܦܐܝܐ ܠܐܠܗܐ. ܡܫܪܪ ܛܒܥܐ ܚܬܝܡܐ
ܕܒܬܘܠܘܬܐ ܕܢܛܝܪ ܘܡܢ ܒܬܪ ܡܘܠܕܐ. ܐܠܐ ܩܕܡ ܕܢܚܘܪ ܒܟܪܣܐ ܕܐܡܐ ܠܗܘ ܘܬܩܪܐ:
ܐܦ ܥܘܠܐ ܠܡܚܙܐ ܠܗܘ̇ ܕܛܥܝܢ ܥܠ ܕܪ̈ܥܐ ܐܡܗ ܐܦ ܡܬܚܒܩ[2]. ܡܩܪܒܝܢ
ܡܓܘܫܐ ܘܦܩܕܝܢ ܘܡܬܚܦܛܝܢ ܠܟ. ܕܬܚܘܪ ܒܟܘܟܒܐ. ܘܬܬܪܥܐ ܒܠܒܟ
ܠܡܠܬܐ ܐܠܗܐ ܗܘ̇ ܕܢܚܬ ܘܐܬܐ ܡܢ ܫܡܝܐ. ܘܠܗ ܒܗ ܠܗܘ ܕܐܝܬܘܗܝ
ܐܪܥܢܐ ܐܦ ܫܡܝܢܐ. ܠܗܘ̇ ܕܐܦ ܢܒܪܟ ܘܢܣܓܘܕ ܘܢܫܒܚܝܘܗܝ ܐܝܟ ܐܠܗܐ
ܦܪܘܩܐ ܕܟܠ ܐܦ ܪܚܡ ܐܢܫܐ܀

ܛ — ܛ — ܕ — ܠܘܬܟ ܐܪܝܡܬ ܥܝܢܝ ܕܥܡܪ ܒܫܡܝܐ܀ ܟܕ ܠܥܘܡܩܐ ܕܐܪ̈ܙܐ[3] ܕܡܬܒܪܢܫܢܘܬܐ
ܪܓܐ ܐܢܐ ܠܡܚܙܐ ܒܥܝ̈ܢܐ ܕܪ̈ܥܝܢܝ. ܘܡܬܚ ܐܢܐ ܗܘܢܝ ܘܡܦܪܣ ܐܢܐ ܠܟܠ
ܓܒܝ̈ܢ: ܘܟܕ ܩܠܝܠ ܡܬܢܗܪ ܐܢܐ. ܟܠܐ ܐܢܐ ܚܙܘܝ ܘܥܒܪ ܐܢܐ ܡܢ
ܬܐܘܪܝܐ. ܡܛܠ ܕܙܟܐ ܐܢܐ ܡܢ ܢܘܗܪܐ ܠܐ ܡܬܕܪܟܢܐ ܕܬܕܡܪ̈ܬܐ. ܗܘ̇ ܒܪܫ

a Marg. ܡܢ ܐܘܓܢܘܢ ܕܐܬܡܛܝ.

1. B ܡܪܝܡ. — 2. So 17, 261; 17, 273 Vat. ܡܬܚܒܩ; B ܡܬܚܒܩ. — 3. So other MSS; B pl.

8 — viii — **VIII.** — « **The kings of Tharshish and of the isles shall bring presents to him** »[1]. — The birth of Emmanuel in the flesh from the Virgin Mary was not preceded by the exercise of copulation, but[2] only by the descent of the Holy Spirit; and this God-befitting miracle is confirmed by the closed seal of virginity which is preserved even after the birth. But, before you look at and regard the mother's womb, and call him a babe who is borne and enclosed in his mother's arms, the Magi draw near, and bid and urge you to look at the star, and consider in your heart God the Word who descended and came from heaven, and to confess the same to be earthly and heavenly : whom also let us bless and worship and praise as God the Saviour of all and the merciful.

9 — ix — **IV.** — « **To thee have I lifted up mine eyes, the dweller in the heavens** »[3]. — In the wish to see with the eyes of my mind the depth of the mystery of the Humanization, I both stretch my intellect and apply it to all sides; and, being little enlightened, I restrain my sight and pass from speculation (θεωρία), since I am overcome by the incomprehensible light of the miracles. He who in the beginning is the Word of God and the Father without ceasing to be God was wholly contained without being confined in

1. Ps. lxxii, 10. — 2. Matth. i, 20. — 3. Ps. cxxii, 1.

ܕܒܪܝܫܝܬ ܐܠܗܘܬܗ ܡܫܠܡܘ ܕܐܠܗܐ ܘܐܒܐ: ܟܕ ܠܐ ܫܢܐ ܡܢ ܗܘ ܕܐܝܬܘܗܝ ܐܠܗܐ.
ܠܗܘ ܐܠܗܝܐ ܒܟܪܣܗ ܕܡܪܬܡܪܝܡ[1] ܒܬܘܠܬܐ ܝܠܕܬ ܐܠܗܐ ܠܐ ܡܫܬܡܠܝܢܘܬܐ. ܠܗ ܟܕ
ܫܬܝܩܐܝܬ ܘܡܬܡܠܠܢܐ ܐܚܝܕ. ܐܠܐ ܒܫܠܝܐ ܘܠܐ ܡܢ ܡܠܠܬܐ ܠܗܘܐ ܡܦܫܩ ܗܘܐ.
ܡܢ ܐܬܚܝܕ ܩܢܘܡܐܝܬ ܠܒܣܪܐ ܩܕܝܫܐ ܕܢܦܫܐ ܐܝܬ ܠܗ ܡܬܚܠܦܢܘܬܐ. ܗܘܐ ܒܪܢܫܐ
ܡܫܡܠܝܐ ܕܠܐ ܫܘܚܠܦܐ. ܠܗܕܐ ܩܕܡ ܙܡܪ ܕܘܝܕ ܟܕ[a] ܡܬܢܒܐ ܗܘܐ ܘܩܥܐ
ܕܢܚܘܬ[a] ܐܝܟ ܡܛܪܐ ܥܠ ܓܙܬܐ. ܠܗܕܐ ܐܦ ܝܘܚܢܢ ܡܬܢܒܥ ܗܘܐ ܠܡܟܬܒ
ܠܡܟܬܒܘ ܒܣܒܪܬܗ ܟܕ ܐܟܪܙ ܘܐܡܪ. ܘܡܠܬܐ[b] ܒܣܪܐ ܗܘܐ ܘܐܓܢ ܒܢ. ܗܕܐ
ܓܒܪܝܐܝܠ ܣܒܪ ܠܒܬܘܠܬܐ ܟܕ ܐܡܪ ܫܠܡ[c] ܠܟܝ ܡܠܝܬ ܛܝܒܘܬܐ. ܡܪܝܐ
ܥܡܟܝ ܒܪܝܟܬ ܒܢܫ̈ܐ. ܠܗ ܘܠܢ ܢܫܒܚ ܘܢܘܕܐ. ܐܝܟ ܗܘ ܕܐܝܬܘܗܝ ܦܪܘܩܗ
ܕܓܢܣܢ ܡܫܝܚܐ ܐܠܗܐ ܕܥܠ ܟܠ܀

ܝ — ܘ — ܗ — ܟܕ ܡܦܢܐ ܡܪܝܐ ܫܒܝܬܗ ܕܨܗܝܘܢ. ܕܗܘ ܡܠܬܐ ܐܠܗܐ ܠܥܠ ܡܢ ܡܠܬܐ
ܐܝܟ ܕܨܒܐ ܐܪܟܢ[d] ܫܡܝܐ ܘܢܚܬ ܠܘܬܢ: ܘܡܢ ܪܘܚܐ ܩܕܝܫܐ ܘܡܢܗ ܕܐܘܣܝܐ
ܕܒܬܘܠܬܐ ܡܒܪܟܬܐ ܛܒ: ܕܠܐ ܫܘܚܠܦܐ ܘܕܠܐ ܡܢ ܟܠܗ ܚܛܝܬܐ: ܐܬܒܣܪ

a Marg. illegible note, no doubt ܡܢ ܡܬܘܡܐ ܗܘ ܕ..ܟܝ.. — b Marg. ܡܢ ܝܡܝܢܐ ܐܘܪܝܓܢܣܛܐ. — c Marg. ܡܢ ܐܘܪܝܓܢܘܣ ܕܟܣܝܐ. — d Marg. ܡܢ ܡܬܘܡܐ ܗܘ ܕܝܚ.

1. B ܕܡܪܝܡ.

the womb of Mary the Virgin the God-bearer. Not by stirring up hosts of heavenly beings did he this, but silently and in a manner inexpressible; and, having been hypostatically united to holy flesh with an intelligent soul, he became perfect man without variation. Of this David sang beforehand when he prophesied and cried, « He shall come down like rain upon a fleece »[1]. This John also was inspired moreover to write in his Gospel-teaching when he proclaimed and said, « The Word became flesh and dwelt among us »[2]. This Gabriel announced to the Virgin when he said, « Hail to thee, thou that art highly favoured! The Lord is with thee, blessed among women »[3]. Him let us also praise and confess, inasmuch as he is the Saviour of our race, Christ, God over all.

10 — x — VI. — « **When the Lord turned again the captivity of Zion** »[4]. — That God the Word in a manner inexpressible as he willed it « bowed the heavens and came down »[5] to us, and of the Holy Spirit and of the very essence (οὐσία) of the most blessed Virgin without variation and without all sin became incarnate and became perfectly man by his grace let us all

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1. Ps. LXXII, 6. — 2 John I, 14. — 3. Luke I, 28. — 4. Ps. CXXV, 1. — 5. Ps. XVIII, 10.

ܘܡܫܡܫܢܘܬܐ ܐܠܗܝܬ ܠܡܫܬܡܠܝܘܬܗ. ܘܠܗ ܢܘܕܐ ܐܝܟ ܦܘܠܘܣ[1] ܗܘ ܡܠܦܢܐ
ܕܐ̈ܪܙܐ. ܕܟܬܒ ܗܘܐ ܒܡܠܦܢܘܬܗ ܘܐܡܪ ܠܥܡ̈ܡܐ. ܟܕ[a] ܕܝܢ ܐܬܐ ܡܘܠܝܗ
ܕܙܒܢܐ ܫܕܪ ܐܠܗܐ ܠܒܪܗ ܘܗܘܐ ܡܢ ܐܢܬܬܐ. ܗܘ̇ ܕܝܢ ܓܝܪ ܒܛܢܐ ܐܘ ܡܘܠܕܐ ܗܘ
ܫܪܝܪܐ ܥܡ ܥܘܪ̈ܙܠܐ. ܠܫܪܪܗ ܕܡܬܒܣܪܢܘܬܐ. ܠܡܚܬܬܐ ܕܝܢ ܗܝ ܕܠܐ ܦܓܪ
ܕܗܘܬ ܡܢ ܪܘܡܐ. ܣܗܕ[b] ܗܘ ܟܘܟܒܐ ܕܐܬܚܙܝ ܗܘܐ ܠܡܓܘ̈ܫܐ. ܘܕܐܠܗܐ ܗܘ ܐܦ ܕܝܢ
ܕܐܠܗܐ ܗܘ. ܐܦ ܠܒܘܢܬܐ ܕܡܬܩܪܒܐ ܠܗ ܐܝܟ ܕܠܐܠܗܐ. ܗܘ̇ ܕܝܢ ܕܠܐ ܡܫܬܢܝܐ ܗܘ
ܕܟܠ ܡܠܐ. ܕܗܒܐ ܗܘ ܕܐܬܩܪܒ ܠܗ ܕܣܝܡ ܗܘܐ ܩܕܡ ܪ̈ܓܠܘܗܝ ܐܝܟ ܡܠܟܐ.
ܠܚܫܐ ܕܝܢ ܦܪܘܩܝܐ ܗܘ ܕܣܝܒܪ ܚܠܦܝܢ ܒܒܣܪܐ: ܘܠܒܛܠܢܗ ܐܝܟ ܕܚܒܠܐ ܠܡܚܝܢܐ
ܥܡ ܩܒܘܪܬܐ ܡܚܝܢܝܬܐ. ܪܫܡ ܗܘܐ ܕܡܘܪܐ ܪܝܚܐ ܒܣܝܡܐ. ܒܗܘܢ ܕܝܢ ܟܠܗܘܢ
ܢܒܪܟ ܘܢܣܓܘܕ: ܠܗܘ̇ ܕܐܦ ܒܗ ܒܣܘܪܩܢܐ ܡܬܚܙܐ ܕܡܠܝܐ. ܟܕ ܫܐܠܝܢܢ
ܡܢܗ ܫܘܒܩܢܐ ܕܚܛܗ̈ܐ ܘܪ̈ܚܡܐ ܪ̈ܘܪܒܐ.

ܝܐ — ܝܐ — ܙ — ܢܫܡܥ ܡܢܐ ܢܡܠܠ ܡܪܝܐ ܐܠܗܐ. ܕܒܛܢܐ ܕܡܢ ܡܪܝܡ ܒܬܘܠܬܐ ܗܘܐ
ܕܠܐ ܙܪܥܐ ܕܓܒܪܐ[2] ܣܗܕ ܓܒܪܐܝܠ ܡܠܐܟܐ. ܗܘ ܕܐܬܐ ܗܘܐ ܠܘܬ ܡܪܝܡ ܘܡܣܒܪ ܗܘܐ

a Marg. [Syriac marginal variant]. — b Marg. [Syriac marginal variant].

1. B ܦܘܠܘܣ. — 2. B ܓܒܪܐ.

confess like Paul the teacher of mysteries, who wrote in his teaching and said to the peoples, « But, when the fulness of time was come, God sent his Son and he was born of a woman » [1]. For the conception and the true birth with the swaddling-clothes bear witness to the truth of the Incarnation; while to the descent without a body from on high witness [2] is borne by the star which appeared to the Magi; and that he is God the frankincense also that is offered to him as to a god proclaims; while the gold that was offered him which was placed before his feet as a king bears witness to his power over all; and the saving Passion which he endured on our behalf in the flesh and the annihilation of corruption by the life-giving burial were prefigured by the sweet smell of myrrh. In virtue of them all therefore let us bless and worship him who even in his very exinanition is shown to be full, asking of him forgiveness of sins and his great mercy.

11 — XI — **VII. — « We will hear what the Lord our God shall speak »** [3]. — That the conception in the womb of Mary the Virgin the God-bearer was without the seed of a man the angel Gabriel bore witness, who was re-

1. Gal. IV, 4. — 2. Matth. II, 2, 11. — 3. Ps. LXXXV, 9.

ܗܘ ܕܝܢ ܕܡܢ ܚܙܘܐ ܕܚܠܡܐ ܐܬܓܠܝ ܠܝܘܣܦ ܘܐܡܪ. ܗܘ[a] ܓܝܪ ܕܒܗ ܕܝܠܝܕ ܐܝܬܘܗܝ
ܡܢ ܪܘܚܐ ܗܝ ܕܩܘܕܫܐ ܐܝܬܘܗܝ. ܘܡܠܬܐ ܕܝܢ ܗܘܬ ܘܝܚܝܕܝܐ ܕܐܠܗܐ ܗܘܐ: ܗܘ[1] ܕܠܐ[2]
ܫܘܚܠܦ ܡܬܒܣܪ ܘܐܬܝܠܕ ܡܢܗ. ܐܘܣܦ ܬܘܒ ܟܕ ܐܡܪ ܠܘܬܗ܆ ܬܐܠܕ[b]
ܕܝܢ ܒܪܐ. ܘܢܩܪܘܢ ܫܡܗ ܥܡܡܢܘܐܝܠ. ܗܘ ܕܟܕ ܡܬܬܪܓܡ ܦܬܓܡܗ
ܐܝܬܘܗܝ ܥܡܢ ܐܠܗܐ. ܘܥܠ ܗܝ ܬܘܒ ܕܒܫܡܐ ܝܫܘܥ ܗܘ ܟܕ ܗܘ ܗܘ
ܡܦܫܩ. ܦܫܩ ܘܐܡܪ. ܗܘ[c] ܓܝܪ ܢܦܪܘܩ ܠܥܡܗ ܕܝܠܗ
ܡܢ ܚܛܗܝܗܘܢ. ܡܟܝܠ ܥܡܢ ܐܝܬܘܗܝ. ܘܠܢ ܦܪܩ ܘܡܫܒܩ[d] ܚܘܣܝܐ
ܕܚܛܗܐ. ܟܕ ܡܘܕܝܢ ܗܟܝܠ ܠܗ ܐܠܗܐ ܕܐܬܒܪܢܫ ܫܪܝܪܐܝܬ. ܢܩܪܒ[e]
ܟܠܢ ܬܫܒܘܚܬܐ ܠܪܚܡܘܗܝ ܣܓܝܐܐ܀

ܝܒ — ܝܒ — ܘ — ܡܪܝܐ ܐܠܗܐ ܚܝܠܬܢܐ[3] ܥܡܢ܀ ܬܗ ܕܡܪܐ. ܗܘ ܕܐܝܬܘܗܝ ܒܪܘܝܐ
ܕܒܪܝܬܐ ܟܠܗ ܘܡܕܒܪ ܐܝܟ ܪܥܝܐ ܛܒܐ ܠܐܠܦܐ ܘܠܛܟܣܐ ܕܪܘܚܢܝܐ
ܩܕܝܫܐ ܕܠܐ ܦܓܪ: ܘܠܪ̈ܒܘܬܐ ܘܠܓܘܕ̈ܐ ܡܠܐܟܝܐ: ܐܝܟ ܕܝܕܥ ܗܘ
ܫܒܩ ܘܢܚܬ ܡܢ ܫܡܝܐ ܐܪܙܢܐܝܬ: ܟܕ ܐܦܠܐ ܡܢ ܗܠܝܢ ܐܬܦܪܫ: ܐܢܬܘܢ

a B marg. ܡܢ ܐܘܚܕܢܗ ܕܡܪܢ. — b B marg. ܡܪܢ ܕܝܢ ܡܪܢ ܕܝܢ. — c B marg. ܡܪܢ ܕܝܢ ܡܪܢ. —
d Corr. ܘܡܫܒܩ. — e Corr. ܢܩܪܒ.

1. Here A begins again. — 2. A ܕܠܐ. — 3. A ܚܝܠܬܢܐ.

vealed to Joseph in the vision of a dream and said, « For he which hath been born in her is of the Holy Spirit » [1] : and that he was the Word and the only Son of God, who became incarnate and was born *of her* without variation he *further* added by saying *to him,* « And she shall bear a son, and they shall call his name Emmanuel, which *interpreted* means 'God is with us' [2] : and *again* as to the same being called Jesus *he made explanation and said,* « For he shall save his people from their sins » [3]. Accordingly we are with him; and he saves us and *grants* forgiveness *for* sins. Acknowledging him *therefore* to be God who became truly man, let us *all offer* praise *to* his great mercy.

12 — XII — **VI.** — « **The Lord, the mighty God, is with us** » [4]. — A great wonder! he who is the Maker of all creation and ruleth all like a good shepherd left the thousands *and ranks* of the *holy* bodiless hosts and the angelic myriads *and companies in a manner which he knows,* and came down from heaven *in mysterious wise,* though neither did he separate from them

1. Matth. I, 20 (not quoted). — 2. Ibid. 23 (not quoted). — 3. Ibid. 21 (not quoted). — 4. Ps. XLVI, 12 *LXX.*

[Syriac text]

13 — [Syriac text]

a Marg. [Syriac text] (sic) [Syriac text] — b Corr. [Syriac text] — c Marg. [Syriac text] (with mark of abbr.) [Syriac text] — d Marg. [Syriac text] (sic) [Syriac text] (sic) [Syriac text] (sic) [Syriac text]

(how could he of whom all things are full?), and came [1] after the lost sheep *to seek it, which is* the race of men [2]; and *of his own will* was numbered in the flock of sheep *as a sheep* by becoming *truly* man without variation. Him when John saw, he said, « This is the Lamb of God which taketh away the sin of the world *and saveth it* » [3] : whom let us beg *and entreat* to bestow upon us *the riches of* his great mercy.

13 — XIII — **VII. — « God hath sent forth his grace and his truth »** [4]. — After the expulsion from the blessed life in the Paradise *of Eden,* when the sentence concerning sin had gone forth *and it had been said* to Adam, « Dust thou art and to dust shalt thou go *back* » [5], like a wheel running *rapidly* downwards all our race was *hastening and* being driven to utter destruction; and it had not power to *turn and* look towards heaven; and there was no plan or device which could draw *and drag* upwards those who *had been hurled*

1. Matth. XVIII, 12, 13. — 2. Corr. 'mankind'. — 3. John I, 29. — 4. Ps. LVII, 4. — 5. Gen., III, 17-20 « And God said..... shalt thou return. »

[Syriac text][1][a][b]

[Syriac text][c]

a Marg. [Syriac text] (sic) [Syriac text]. — b Corr. app. [Syriac text]. — c Marg. [Syriac text] (sic) [Syriac text] (sic) [Syriac text]

1. A [Syriac text]

downwards and had fallen. Therefore the Word who is on high brought himself down, the invariable to the variable, the heavenly to those on earth, the fleshless to those that were of flesh, that he might be what we are, save sin *only* or change; to fighters *and enemies* he that is peace, to them that hate *true* love, to them that were cast down the pillar[1]. Whom praising with the *holy* angels let us cry, « Praise to God in the heights, and on earth *may* peace *reign,* and among men good hope! » [2], according to *the abundance of* his great mercy.

14 — xiv — **VI. — « Let the unjust be ashamed in their vanity »**[3]. — Let those who are intoxicated with the dreamlike *error of the* phantasy be ashamed before the true conception of the *holy* Virgin *and* God-bearer, who carries in her womb the heavenly Word *and Son,* who became incarnate from her without variation, her to whom Elizabeth[4] cried *and said,* « *Blessed art thou among women, and* blessed is the fruit *that is* in[5] thy womb » : for

1. Or 'Resurrection'; the play cannot be preserved. — 2. Luke xi, 13, 14 « And immediately.... and among (?) men good will '. » — 3. Ps. xxv, 4. — 4. Luke i, 39-45. — 5. Corr. ' of '.

ܦܐܪܐ ܡܚܝܢܐ ܡܢܗ ܕܐܘܣܝܐ ܕܐܝܠܢܐ ܢܒܓ ܘܫܘܚ. ܘܡܛܠ ܗܢܐ ܐܦ
ܬܕܡܘܪܬܐ ܦܐܝܐ ܠܐܠܗܐ ܗܝ. ܕܝܠܕܐ ܫܪܝܪܐ ܕܠܐ ܐܝܬܘܗܝ ܡܥܒܪܢܐ ܕܦܢܛܣܝܐ.
ܠܚܬܡܐ ܕܒܬܘܠܘܬܐ[1] ܐܚܝܕܬܐ ܠܐ ܫܪܐ ܐܘ ܚܒܠ. ܘܒܗ ܒܦܘܪܩܢܐ
ܫܪܝܪܐ[2] ܕܝܠܗ ܩܪܐ ܠܢ ܠܐ ܠܡܬܚܒܠܢܘܬܐ.[3] ܐܝܟ ܥܘܬܪܐ ܕܪܚܡܘܗܝ
ܣܓܝܐܐ.

ܫܠܡ ܡܕܪ̈ܫܐ ܕܥܠ ܝܠܕܗ ܕܡܫܝܚܐ ܐܠܗܢ. ܕܐܝܬܝܗܘܢ ܝܕ.[4]

ܬܘܒ ܡܕܪ̈ܫܐ ܕܥܠ ܕܢܚܐ.

ܝܗ — ܐ — ܗ — ܙܡܪܘ ܒܪܝܫ ܝܪܚܐ ܒܩܪܢܐ[a] ܗܐ ܬܘܒ ܥܐܕܐ ܬܘܒ ܐܚܪܢܐ
ܕܘܡܝܐ ܕܛܒܬܐ ܕܐܠܗܐ ܠܘܬܢ. ܡܠܬܐ ܒܪܘܝܐ ܕܟܠ ܕܗܘܐ ܒܪ ܐܢܫܐ
ܒܫܪܪܐ ܕܠܐ ܫܘܚܠܦܐ. ܡܬܥܡܕ ܒܥܡܕܐ ܕܬܝܒܘܬܐ: ܐܝܟ ܚܝܒܐ.
ܗܘ ܕܐܝܬܘܗܝ ܠܐ ܚܝܒܐ. ܘܕܚܠܬܐ ܘܬܗܪܐ ܕܐܪܙܐ ܪܒܐ: ܠܝܡܝܢܐ
ܕܝܘܚܢܢ ܡܥܡܕܢܐ. ܐܠܐ ܢܓܕܗ̇ ܠܘܬܗ ܟܕ ܪܬܝܬܐ: ܕܢܣܝܡܝܗ̇ ܥܠ ܪܫܗ ܒܥܡܕܐ.

a Marg. [illegible]

1. A [illegible]. — 2. A om. — 3. A [illegible]. — 4. B [illegible].

assuredly the *quickening* fruit *sprouted and* sprang from the very essence (οὐσία) of the tree : and therefore the miracle also is one befitting God, that the true birth, which is no phantasmal passing through, did not loosen *or destroy* the *closed* seals of virginity; and by *his* true salvation he calls us to incorruption, according to *the riches of* his great mercy.

The hymns on the Nativity of Christ our God are ended, which are 14.

AGAIN HYMNS ON THE EPIPHANY.

15 — I — V. — « **Blow upon the trumpets at the beginning of months** »[1]. — *Lo!*[2] again a festival, again another example of the good deeds of God toward us. The Word, the Creator *of all,* who became Son of man *in truth* without variation, is baptized with the baptism of repentance as *one that is* guilty, [he that is[3] guiltless : and fear *and astonishment* at the *great* mystery restrained the right hand of John *the Baptist;* but he drew it trembling *to him, that he might place it* on his head *in baptism,* crying by dispensation,

1. Ps. LXXXI, 4. — 2. Ref. to Greg. Naz. — 3. Corr. ' the '.

[Syriac text]

a Marg. [Syriac text] (sic) [Syriac text] — b Corr. [Syriac text]. — c Corr. [Syriac text]. — d Corr. [Syriac text]. — e Marg. [Syriac text]

« Suffer it now »[1]; and by *going down and* being baptized in the *river* Jordan he hallowed the nature[2] of water : and, though he is the Son by nature, he receives testimony by *the voice of* the Father *which came from above;* and, though he is *himself* the giver of the Spirit, he received the descent of the *Holy* Spirit. For he that lacketh not, *who appeared* as one that lacketh ⌜and was named the second Adam, became[3] in all things a beginning to us. To him let us cry *and say,* « Thou who didst grant to thy creation that it should have its being and a well-ordered being, *Christ, God,* praise to thee! »

16 — II — **VIII.** — **« Let the rivers clap hands together »**[4]. — A great wonder! he who by his *inexplicable* birth in flesh from *the holy God-bearer,* the Virgin, blessed our entry into the world went down into the *river* Jordan *to John,* inasmuch as he wished by his baptism to open before[5] us an ascent *leading up* to heaven, and to lay in advance a *sure* foundation *for the gift* of adoption, *and* to bring the *Holy* Spirit upon flesh, *and* to crush[6] the head of

1. Matth. III, 14-17 (cited as Luke) « But John..... for so we must fulfil..... like a dove and had remained upon him..... I am well pleased ' ». — 2. Corr. ' outpouring '. — 3. Corr. ' was also named..... : he became '. — 4. Ps. XCVIII, 8. — 5. Corr. ' to '. — 6. Ps. LXXIV, 13, 14 *LXX* « Thou crushedst the

ܡܬܝܕܥܢܐ ܥܠ ܡ̈ܝܐ܂ ܠܗܘ ܕܐܦ ܒܙܒܢ ܛܒܥܗ[a] ܒܝܕ ܦܪܥܘܢ
ܘܡܪ̈ܟܒܬܗ ܛܘܦܣܐܝܬ ܒܥܘܡܩ̈ܝܗܘܢ ܕܝܡܐ ܕܣܘܦ܂ ܠܗܢܐ ܢܫܒܚ
ܘܢܘܕܐ ܟܕ ܐܡܪܝܢܢ[1] ܒܚܕܘܬܐ܂ ܡܪܝܐ ܐܠܗܐ ܕܕܝܐܬܝܩܐ ܥܬܝܩܬܐ
ܘܚܕܬܐ܂ ܚܘܣ ܘܐܬܪܚܡ ܥܠܝܢ܀

ܝܙ — ܓ — ܙ — ܡܐ ܣܓܝܐܝܢ ܚܢܢܝܟ ܐܠܗܐ܀ ܛܒ ܗܘ[2] ܛܒ ܥܘܬܪܐ[b] ܕܒܣܝܡܘܬܗ
ܕܐܠܗܐ ܕܠܘܬܢ܂ ܘܠܐ ܡܬܡܨܝܢܐ ܕܝܢ ܪܥܝܢܐ ܗܘܬ ܠܡܐܡܪ܂ ܐܦܠܐ ܒܡܠܬܐ
ܕܢܦܩ ܕܟܡܐ ܐܝܬܘܗܝ܂ ܡܠܬܐ ܐܠܗܐ ܒܪ ܝܚܝܕܝܐ ܕܐܒܐ
ܕܐܝܬܘܗܝ ܗܘ ܪܝܫܐ ܘܥܠܬܐ ܕܗܘܝܢ܂ ܩܒܠ ܥܠܘܗܝ ܠܡܣܝܒܪܘ[c]
ܡܘܠܕܐ ܕܒܒܣܪ ܡܢ ܒܬܘܠܬܐ ܩܕܝܫܬܐ܂ ܚܠܦ ܐܢܫ
ܕܠܢ ܗܢܘܢ ܕܢܦܠܢ ܠܚ̈ܫܐ ܕܒܣܪܐ܂ ܬܘܒ ܡܛܠܬܢ ܕܐܝܬܝܢ ܚܝ̈ܒܐ
ܡܬܥܡܕ ܠܚܛܝܬܐ[d]܂ ܐܝܟ ܐܚܪܢܐ ܕܡܚܝܒ[1] ܠܚܛܝܬܐ[e]܂ ܥܡ ܫܪܟܐ
ܒܢܗܪܐ ܝܘܪܕܢܢ ܐܝܟ ܚܝܒܐ ܠܚܛܝܬܐ܂ ܠܘ ܐܝܟ ܡܢ ܕܣܢܝܩ ܗܘܐ ܠܕܘܟܝܐ܂ ܐܠܐ ܕܗܘ

a Marg. ܒܝܕ ܦܪܥܘܢ ܘܡܪ̈ܟܒܬܗ ܕܡܨܪ̈ܝܐ ܘܚܝܠܘܬܗ ܠܡܠܟܘܗܝ.. ܡܢ ܗܘ ܕܡܠܟܗ. — b Marg. ܛܝܒܘܬܗ. ܡܢ ܗܘ ܕܠܘܬܢ ܕܐܢܫ ܠܐ ܡܫܟܚ ܕܢܡܠܠ. ܘܠܐ ܥܘܬܪܐ ܕܒܣܝܡܘܬܗ ܡܛܠ ܗܘ ܡܫܟܚ ܐܢܫ ܠܐ ܐܝܟ. — c Marg. ܡܫܬܒܩܢܐ ܕܚܛܝܬܐ ܡܢ ܚܛܗܝܢ ܐܚܪܢܐ ܕܒܥܡܕܘܬܐ ܥܡ ܕܡܚܝܒ ܕܠܐ ܡܚܝܒ ܠܐ ܐܝܟ ܚܢܢ ܡܬܥܡܕܝܢ: ܗܘ ܡܢ ܐܒܐ. — d Corr. ܡܬܥܡܕܢܐ ܕܚܛܝܬܐ. — e Corr. ܕܡܚܝܒܢܐ ܕܚܛܝܬܐ.

1. A ܐܡܪܝܢܢ. — 2. Over these words is written in A, app. not as corr., ܛܒ ܣܓܝ.

the evil one, the *suprasensual* serpent, upon the waters; whom *also* he *once* through Pharaoh[1] *and his chariots* figuratively drowned in *the depths of* the Red Sea. Him let us praise *and confess,* saying with joy, « *Lord* God of the old covenant (διαθήκη) and of the new, be *gracious and* merciful to us ».

17 — III — **VII.** — « **How great is thy mercy, O God!** »[2] — *Very* great is the richness[3] of the kindness of God toward us, and *this* cannot be discovered by the understanding, nor can it be set forth in speech *how great it is. God* the Word, the *only* Son of the Father, *who is* the head *and cause* of our being, took upon him[4] *to undergo* the birth in the flesh *from the holy Virgin,* on behalf of ourselves[5] who had fallen away to the passions of the flesh. For our sake again, *who are* guilty *persons subject* to[6] sin, he is baptized *with the rest* in the *river* Jordan like[7] *one* guilty of sin, not because he needed cleansing, but that he might *himself* cleanse and hallow the water *by his*

heads of the serpents upon the water. Thou crushedst the heads of Leviathan and gavest him as food to the Ethiopian peoples. » — 1. Ps. CXXXV, 15 « To him who overthrew Pharaoh and all his host in the Sea of Rushes, for his mercy is for ever. » — 2. Ps. XXXI, 20 (?). — 3. Rom. II, 4. — 4. Heb. IV, 15 (verbal diff.). — 5. Corr. ' us '. — 6. Corr. ' of '. — 7. Corr. ' as if '.

[Syriac text]

a Marg. [Syriac text] — b Marg. [Syriac text] (sic). — c Corr. [Syriac text]

1. A [Syriac text] — 2. A [Syriac text]

baptism, and illuminate the divine laver, which shone with *the rays of* the triple and single light of the Trinity through the goodwill of the Father, through the condescension of himself *the Son,* and through the descent of the *Holy* Spirit, which he received for our sake, when it flew like [1] a dove *and came* upon him, though it is in him in essence (οὐσία) : by whom being enlightened let us cry *and say,* « Co-essential Trinity, praise to thee! »

18 — IV — VII. — « **Therefore shall the peoples give thanks unto thee for ever and ever** » [2]. — In proof that it is for our cleansing *only and not from need* that Jesus, who is God and the Word, *our Saviour,* is baptized, let us *listen to* the voice of John *and* hear *it* crying *to him and saying,* « I need to be baptized *and cleansed* by thee, and hast thou, *Lord,* come to me? » [3]; and, *when we see* his exinanition for our sake, let us not *forget and* think *it* to be a diminution of his Godhead : how could he who is able to cleanse the Baptist *himself* be himself reckoned among *the rest of* those that are cleansed? Wherefore let

1. Matth. III, 16 (not quoted). — 2. Ps. XLV, 18. — 3. Matth. III, 13, 14 « Jesus came..... by him; but he was for preventing it..... to me ' ».

ܟܠܢ ܢܫܒܚ ܠܡܬܡܟܟܢܘܬܗ ܕܠܐ ܡܬܡܫܚܢܐ[1] ܕܠܘܬܢ. ܘܢܐܡܪ ܡܪܐ ܕܟܠ
ܣܓܝ ܪ̈ܚܡܐ ܫܘܒܚܐ ܠܟ܀

ܝܛ — ܗ — ܐ — ܩܠܗ ܕܡܪܝܐ ܥܠ ܡ̈ܝܐ — ܡܢܘ ܠܐ ܢܬܕܡܪ ܒܝܡܐ ܕܠܐ ܣܟܐ
ܕܡܬܡܟܟܢܘܬܐ ܕܠܘܬܢ܆ ܕܡܫܝܚܐ ܗܘ ܒܪܐ ܕܐܠܗܐ. ܗܘ ܕܡܢ ܐܒܐ
ܐܬܝܠܕ ܩܕܡ ܥܠܡ̈ܐ. ܗܘ ܕܡܛܠܠ[a] ܒܡ̈ܝܐ ܥܠܝ̈ܬܗ ܘܣܐܡ ܥܢܢܐ
ܡܪܟܒܬܗ.[2] ܡܢ[3] ܒܨܒܝܢܗ[b] ܘܐܬܒܣܪ ܘܐܬܒܪܢܫ. ܟܕ ܠܐ ܐܫܬܚܠܦ ܡܢ
ܗܘ ܕܐܝܬܘܗܝ ܐܠܗܐ ܘܗܘܐ[c] ܗܘ ܟܠ ܕܐܝܬܝܢ ܚܢܢ ܣܛܪ ܡܢ ܚܛܝܬܐ.
ܪܫܗ ܡܛܒܥ ܒܡ̈ܝܐ ܕܡܥܡܘܕܝܬܐ. ܘܠܥܠܡܐ ܕܛܒܝܥ ܗܘܐ ܘܡܣܩ
ܥܡܗ. ܒܓܠ̈ܠܐ ܕܚܛܝܬܐ ܐܝܟ ܕܒܥܘܡܩܐ. ܗܘ ܕܐܦ ܩܥܐ[d] ܗܘܐ ܒܝܕ ܢܒܝܐ. ܗܘ
ܕܐܦ ܩܥܐ ܒܝܕ ܕܘܝܕ ܢܒܝܐ ܘܐܡܪ: ܐܚܝܢܝ ܐܠܗܐ. ܦܪܘܩܝܢܝ[e] ܠܟ ܕܥܠܘ ܡ̈ܝܐ
ܥܕܡܐ ܠܢܦܫܝ. ܛܒܥܬ ܒܥܘܡܩܐ ܕܠܐ ܐܝܬ ܒܗ ܡܩܘܡܬܐ. ܘܥܠܥܠܐ ܗܘ ܛܒܥܢܝ
ܡܛܠܗܕܐ. ܘܢܫܒܚ ܠܗ ܕܗܘ ܥܠܝܢ ܕܩܕܡ ܗܘܝܢ ܠܚܘܣܪܢܐ ܕܐܝܬܘܬܐ ܡܛܝܢ

a B marg. [Syriac]. — b Corr. [Syriac]. — c B marg. [Syriac]. — d Corr. [Syriac]. — e Marg. [Syriac].

1. A [Syriac]. — 2. A [Syriac]. — 3. A ܡܢ B [Syriac].

us *all* praise his unmeasured condescension *toward us;* and let us say, « Lord of all, great in mercy, praise to thee! »

19 — v — I. — « **The voice of the Lord is upon the waters** »[1]. — Who would not wonder at the boundless sea of the condescension *toward us* of Christ, the *Son and* Word of God, who was begotten of the Father before the ages, « who covereth his chambers with water and maketh clouds his chariot »[2]? ⌜After he has *of his own will* become incarnate and become man without changing *from being God,* and become[3] all that we are except sin, he sinks his head beneath the water *of baptism,* and *draws and* raises the world with him, which was sunk in the waves of sin *as in the deep;* who also cries though the prophet David, *saying,* « Save me, O God, for the waters have come even unto my soul; I have sunk in a deep abyss and there is no standing-*place* in it; *and the whirlpool hath overwhelmed me* »[4] : and therefore let us praise him who upon us who had already been brought[5] *to* loss of being

1. Ps. XXIX, 3. — 2. Ps. CIV, 3 (not quoted). — 3. Heb. II, 17; IV, 15 (not quoted). — 4. Ps. LXIX, 23 *LXX.* « Save me, O God, for waters have come even unto my soul. I have sunk in the substance (ὕλη) of the deep and there is no standing-place. I have come into the depths of the sea and the storm hath overwhelmed me ». — 5. Corr. 'in danger of (?) (κινδυνεῦσαι) ' : marg. κινδύνους.

ܠܢ ܒܛܝܒܘܬܗ ܠܣܘܡܟܐ ܕܐܝܬܘܬܐ ܡܛܟܣܬܐ[a][1] ܠܬܗ ܗܝ ܕܠܐ ܢܗܘܘܢ. ܡܢܗܡܢܐ
ܕܗܘ ܕܥܡܕ ܗܘܐ. ܒܝܕ ܥܡܕܐ ܘܚܣܝܐ ܐܠܗܝܐ ܕܫܘܒܩܢܐ܀

ܟ — ܘ — ܙ — ܡܛܠ ܕܣܓܝܐ ܥܠܝܢ ܛܝܒܘܬܗ܀ ܠܐ ܬܬܕܡܪ ܐܢ ܚܙܐ ܐܢܬ ܠܡܫܝܚܐ
ܕܡܬܚܠܛ[1] ܠܚܝܒܐ[b][2] ܘܐܬܐ ܠܘܬ ܢܗܪܐ ܝܘܪܕܢܢ ܐܝܟ ܕܢܚܘܬ ܢܥܡܕ
ܘܢܥܡܕ ܒܗܢܐ ܡܢ ܝܘܚܢܢ. ܐܠܗܐ ܓܝܪ ܒܟܝܢܐ ܐܝܬܘܗܝ ܒܫܪܪܐ:
ܘܡܛܠ[c] ܡܕܒܪܢܘܬܐ ܩܒܠ ܠܗܘܢ ܡܘܠܕܐ[d] ܕܒܒܣܪ ܕܡܢ ܒܬܘܠܬܐ
ܩܕܝܫܬܐ ܡܪܝܡ[3]: ܘܫܘܬܦ ܠܢ ܒܐܘܣܝܐ ܕܝܠܢ ܒܟܠܡܕܡ ܒܠܚܘܕ[e]
ܐܠܗܘܬܐ ܕܝ ܒܟܠܡܕܡ: ܠܘ ܡܛܠ ܕܟܒܫ ܠܗ ܡܥܠܬܐ ܐܢܫܝܬܐ ܕܐܘܪܚܐ
ܕܒܥܠܡܐ ܠܥܠܡܐ: ܡܛܠ[f] ܗܢܐ ܕܠܐ ܐܠܗܐܝܬ. ܐܝܟܢܐ ܗܟܝܠ ܠܐ ܗܘܐ
ܗܘ ܐܦ ܪܫܝܬܐ ܕܕܘܟܝܐ ܕܝܠܟܘܢ ܘܩܕܫ ܠܡܝܐ ܒܥܡܕܗ.
ܗܘ ܕܝܗܒ ܗܘܐ ܕܟܠ[g] ܡܘܗܒܬܐ ܫܘܒܚܢܝܬܐ ܘܐܠܗܝܬܐ ܐܦ[h]
ܡܪܚܡ ܐܝܬܘܗܝ܀

ܟܐ — ܙ — ܓ — ܒܪܟܘ ܥܡܡܐ ܠܐܠܗܐ܀ ܟܕ ܐܬܚܙܝ ܕܝܢ ܝܚܝܕܝܐ ܡܠܬܐ[i] ܡܢ

a Corr. ܠܗ ܕܝܢ ܡܛܟܣܐ (sic). — b Corr. ܥܡ for ܠ. — c Corr. ܡܬܚܠܛ. (to precede). — d Corr. ܘܡܬܚܬ (to precede). — e Marg. ܗܘ ܕܒܠܐ ܚܛܝܬܐ. ܡܛܠ ܕܡܫܝܚ ܐܬܐ ܠܡܥܡܕ ܒܪܢܫܐ ܘܡܛܠܬܗ ܕܫܘܝܐ ܗܘܐ ܠܢ ܒܟܠܡܕܡ — f Corr. ܡܢ (to precede). — g Corr. ܡܥܡܕܐ (to precede). — h Corr. ܐܦ. — i Corr. ܡܫܝܚܐ.

1 B marg. ܡܛܟܣܐ κινδύνους. — 2. ܕ in ink, ܠܚܝܒܐ in paint. — 3. A ܡܪܝܡ B ܡܪܝܡ.

bestowed *by his grace* a support for a well-ordered being, through *baptism and* the divine laver of forgiveness.

20 — VI — **VII.** — « **Because great hath been his grace toward us** »[1]. — Wonder not if *you see* Christ *joined* to[2] the guilty *and* coming[3] to the *river* Jordan *in order* to *go down and* be baptized *in this* by John. If, though he is God by nature[4], and by way of dispensation took upon him[5] the birth in the flesh from the *holy* Virgin *Mary,* and partook with us in very essence (οὐσία) *in all things* except sin *only*[6], not because[7] he had overcome the human entrance *leading* into the world (for[8] in divine fashion he filled all things), how *then* could he not have been *himself* also the beginning of your cleansing, and hallowed the water *by his baptism? who is* the giver of[9] all *glorious and divine* gifts and[10] merciful.

21 — VII — **III.** — « **Bless God, ye peoples** »[11]. — When *the only* Word[12]

1. Ps. LXXXVI, 13 (?). — 2. Corr. ‘with’. — 3. Corr. ‘comes’. — 4. Corr. ‘nature truly’. — 5. Corr. ‘him and underwent’. — 6. Heb. II, 14. — 7. Corr. ‘that’. — 8. Corr. ‘since’. — 9. Corr. ‘and bestower of’. — 10. Corr. ‘as being’. — 11. Ps. LXVI, 8. — 12. Corr. ‘Christ’.

ܒܒܣܪܐ ܡܢ ܝܠܕܬ ܐܠܗܐ.[a] ܠܘܬ ܪ̈ܥܘܬܐ ܡܠܐܟܐ[1] ܐܡܪ ܗܘܐ. ܐܬܝܠܕ[b] ܠܟܘܢ ܝܘܡܢܐ ܦܪܘܩܐ.
ܗܘ ܕܐܝܬܘܗܝ ܡܫܝܚܐ ܡܪܝܐ ܒܡܕܝܢܬܗ ܕܕܘܝܕ. ܐܢ ܗܟܝܠ ܗܘ ܕܒܟܝܢܐ ܦܪܘܩܐ
ܗܘܐ: ܠܘܬ ܡܥܡܘܕܝܬܗ ܕܝܘܚܢܢ ܒܢܗܪܐ ܝܘܪܕܢܢ ܐܬܐ ܒܛܝܒܘܬܗ.
ܠܘ ܐܝܟ ܕܢܣܒ ܬܘܣܦܬܐ ܐܬܐ. ܐܠܐ ܕܗܘ ܢܨܒܘܥ ܘܢܕܟܐ[2] ܠܡ̈ܝܐ
ܒܡܥܡܘܕܝܘܬܗ. ܘܢܥܒܕܝܘܗܝ ܡܒܘܥܐ ܕܚ̈ܝܐ ܘܕܦܘܪܩܢܐ ܠܐܝܠܝܢ ܕܡܥܡܕܝܢ[c]. ܐܝܟ ܕܥܠ
ܗܠܝܢ ܐܦ ܐܫܥܝܐ ܩܕܡ ܐܟܪܙ ܟܕ ܩܥܐ. ܬܡܠܘܢ ܟܠܟܘܢ ܡ̈ܝܐ
ܒܚܕܘܬܐ ܪܒܬܐ ܡܢ ܡ̈ܒܘܥܐ ܕܦܘܪܩܢܐ[d]. ܟܕ ܡܫܒܚܝܢ ܐܢܬܘܢ
ܠܪܒܘܬܐ ܕܚܢܢܗ ܘܛܝܒܘܬܗ܀

ܟܒ — ܚ — ܘ — ܠܝܬ ܐܝܟ ܡܪܝܐ ܐܠܗܢ ܘܠܝܬ ܐܝܟ ܥܒ̈ܕܝܟ܀ ܐܠܗܝܬܐ ܫܪܝܪܐܝܬ ܐܝܟ
ܕܫܪܪܐ. ܗܕܐ ܟܠܗ ܡܬܡܟܟܢܘܬܐ[e] ܕܠܘܬܢ. ܡܫܝܚܐ ܐܠܗܐ ܗܘ ܕܒܝܕ
ܐܪܡܝܐ ܢܒܝܐ ܠܘܬ ܐܝܠܝܢ ܕܚܝܝܢ ܒܚܛ̈ܗܐ ܩܥܐ ܘܐܡܪ. ܬܘܒܘ ܘܐܬܦܢܘ
ܒ̈ܢܝܐ ܗܦܟ̈ܢܐ ܕܐܬܦܢܝܘ[f]. ܗܐ ܡܫܝܚܐ ܐܠܗܐ ܕܒܢܒ̈ܝܐ ܡܠܠ ܒܡܠܘܐ

a Corr. ܠܡܬܠܝܘ (to follow). — b Marg. ܡܢ ܐܢܘܢ ܕܠܘܬ ܪ̈ܥܘܬܐ. ܗܘ ܡܠܐܟܐ ܐܡܪ ܠܗܘܢ ܕܚܕܘܬܐ ܪܒܬܐ ܡܣܒܪ ܐܢܐ ܠܟܘܢ. ... ܕܐܬܝܠܕ ܠܟܘܢ ܝܘܡܢܐ ... ܡܫܝܚܐ ܡܪܝܐ ܒܡܕܝܢܬܗ ܕܕܘܝܕ ... ܒܡܕܝܢܬܐ (sic). — c Corr. ܢܕܟܐ ܘ (sic); prob. ... ܠ for ... — ... — d Marg. ܡܢ ܐܡܪ ... ܕܦܘܪܩܢܐ ... (sic) ... ܡܢ ... ܕܡܥ̈ܡܕܝܢ ... — e Corr. ܡܬܡܟܟܢܘܬܐ (to follow). — f Marg. ܡܢ ... ܠܡܫܝܚܐ ... ܡܢ ... ܡܢ ܡܪܝܐ.

1. A pl. — 2. B ܘܢܩܕܫ.

was born in flesh of the God-bearer, an [1] angel said to the shepherds, « There hath been born to you this day a Saviour, who is Christ the Lord, in the city of David »[2]. If therefore he who is by nature a Saviour came *by his grace* to the baptism of John in the *river* Jordan, he did not come to receive any addition, but that he might *himself* tinge and purify the water *by his baptism,* and make it a source of *life and* salvation to them[3] that are baptized : concerning whom Isaiah also before proclaimed, crying, « Ye shall *all* draw water with *great* joy from fountains of salvation, praising the greatness of his mercy *and grace* »[4].

22 — VIII — VI. — **« There is none like unto thee, O! Lord our God, and there are no works like unto thy works »**[5]. — Divine in truth is all this[6] condescension *toward us. Lo!* Christ, *even God,* who through Jeremiah the prophet *cries* to them that live in sins *and* says, « *Repent and* be turned, children that

1. Corr. ' the Virgin, an '. — 2. Luke II, 10-12. « Lo! I declare..... the world. There is born..... in a manger. » — 3. Corr. ' us '. — 4. Is. XII, 2, 3 « Lo! I trust..... from a fountain of salvation. » — 5. Ps. LXXXVI, 8. — 6. Corr. ' this great '.

[Syriac text]

a Marg. [Syriac text] — b Marg. [Syriac text] — c Marg. [Syriac text] (with mark of abbr.) [Syriac text] — d Marg. [Syriac text] — e Corr. (both MSS) [Syriac text].

1. A [Syriac]. — 2. [Syriac] in ink. — 3. A sing. — 4. A [Syriac]. — 5. A [Syriac] B [Syriac]. — 6. B marg. αἱματώδει.

have withdrawn yourselves » [1], mingled *as a man* among them that were being baptized through repentance by John *in the Jordan,* though he is himself « the Lamb of God which taketh away the sin of the world, *and saveth it* » [2]; and through his descent into the *river* Jordan *and his life-giving baptism* he made the water a means of giving forgiveness of sins *and of sanctification,* and *rendered it* an agent for accomplishing all justice : for, « so it befitted us to fulfil all righteousness » [3], he cried to John *the Baptist and Forerunner,* while *giving and* granting to us through divine baptism the fulness of grace and *the riches of* his great mercy.

23 — IX — IV. — **« Sprinkle me with hyssop, and I shall be cleansed » [4].** — *Christ, even God,* who by means of the water of the *river* Jordan didst cleanse the whole world, and through *the great* Paul saidst, « Old things have passed away, *and* lo! everything hath become new » [5], *in thy mercy* make my

1. Jer. III, 14 *LXX* « ' Lo! ye have not heard my voice ', saith the Lord; ' be turned, children that have withdrawn ' saith the Lord ' because I will rule over you; and I will take you away one from a city and two from a family '. » — 2. John I, 29. — 3. Matth. III, 15 (verbal diff.). — 4. Ps. LI, 9. — 5. II Cor. V, 17, 18 (verbal diff.).

ܘܣܚܝܬܐ܂ ܐܬܪܘܐ ܒܪ̈ܗܛܝܟ܆ ܡܢ ܦܩ̈ܕܐ ܕܩܕܫܐ ܘܡܬܢܨܚ[a] ܥܬܝܕ[b] ܡܕܟܝܢܟ܀
ܒܚܢܢܘܬܟ[1] ܩܕܝܫܬܐ ܫܠܝܚ ܘܡܕܟܝ[c]܂ ܘܐܦ ܡܢ ܬܠܓܐ ܐܚܘܪ ܣܓܝ
ܘܐܬܪܚܡ ܥܠܝܢ[2]܀

ܟܕ — ܝ — ܓ — ܒܢܘܗܪܟ ܢܚܙܐ ܢܘܗܪܐ܀ ܒܥܝܢܐ ܟܣܝܬܐ ܕܡܕܥܐ ܚܙܐ ܐܢܐ ܠܗ ܠܝܘܪܕܢܢ ܢܗܪܐ ܥܠܡܐ ܠܥܠ. ܐܠܐ ܕܠܐ ܗܘܐ ܒܓܠ̈ܠܐ ܕܡ̈ܝܐ ܐܠܐ ܕܢܘܗܪܐ ܘܡܬܪܝܡ[d] ܒܡܠܝܘܬܗ܂ ܘܡܫܩܐ ܝܕܥܬܐ ܫܪܝܪܬܐ ܕܬܠܝܬܝܘܬܐ ܩܕܝܫܬܐ ܠܢܦܫܢ ܘܡܚܘܐ ܒܪܐ ܘܡܠܬܐ ܕܐܠܗܐ ܗܘ ܕܐܬܒܣܪ ܘܐܬܒܪܢܫ ܒܫܪܪܐ ܕܠܐ ܫܘܚܠܦ ܡܢ ܐܡܐ ܟܕ ܩܐܡ ܒܡ̈ܝܐ ܠܡܥܡܕܘ܂ ܘܠܗܘܢ ܠܡ̈ܝܐ ܥܒܕ ܡܒܘܥܐ ܕܚ̈ܝܐ܂ ܐܝܟ ܕܗܘ ܟܝܢܐܝܬ ܡܒܘܥܐ ܕܚ̈ܝܐ ܐܝܬܘܗܝ܂ ܘܡܚܘܐ ܠܐܒܐ ܟܕ ܩܥܐ ܡܢ ܠܥܠ ܒܡܐܡܪ ܕܐܢܬ ܗܘ ܒܪܝ ܚܒܝܒܐ܂ ܘܡܘܗܒ ܠܢ ܫܘܪܝܐ ܕܣܝܡܬ ܒ̈ܢܝܐ܂ ܘܠܐ ܠܗ ܠܡܫܝܚܐ ܗܘ[e] ܕܝܠܗ ܗܘ ܡܢ ܩܕܡ ܥܠܡܝܢ ܒܪܐ ܝܚܝܕܝܐ[3] ܘܡܚܘܐ ܕܝܠܗ ܕܝܢ ܠܗ ܐܦ ܗܘ ܡܕܡ ܕܠܐ ܐܝܬ ܠܗ ܠܒܪܢܫܐ ܠܐ ܢܣܒ ܗܘܐ

a Corr. ܕܡܬܢܨܚܝܢ. — b Marg. ܡܢ ܡܕܡ ܕܗܘܐ .. ܐܦܝܐ ܕܩܛܝܢܐ ܘܡܬܚܙܝܢ ܥܬܝܕܝܢ ܕܠܐ ܢܗܘܘܢ ܡܕܡܟܝܢ. — c Marg. ܡܢ ܡܕܡ ܕܗܘܐ .. ܗܟܢܐ ܐܦ ܕܡܐ ܘܐܬܪܘܐ. ܫܠܝܚܘܬܐ ܘܡܕܟܝ ܡܢ ܬܠܓܐ ܐܚܘܪ. — d Corr. ܘܡܬܪܝܡ. — e Marg. ܒܐܘܡܢܘܬܐ ܕܐܘܠܚܢܬܐ.

1. A ܒܚܢܢܘܬܟ. — 2. B ܥܠܝ. — 3. A ܝܚܝܕܝܐ : ܝܚܝܕܐ.

soul to repent which after the divine laver has been made red [1] *like scarlet* by the foul [2] stain of sin; and through the streams of water which my eyes [3] pour out [4] *before thee in thy great graciousness purify and cleanse me* [5]; *and* make me whiter than snow, and have mercy upon us.

24 — x — **III.** — « **In thy light shall we see light** [6] ». — With the *hidden* eyes of the mind I *seem to* see the river Jordan being lifted upwards *with its waves* in floods not of water but of light, and pouring the *true* knowledge of the Holy Trinity *richly* into our souls, and showing the *Son and* Word of God, who became incarnate and became man truly *without variation from a mother*, standing in the water *to be baptized*, and making the water itself a source of life, inasmuch as he is *himself* by nature *a fountain of* life; and showing the Father, *as he cries* from above, by [7] *saying*, « Thou art my beloved Son » [8], bestowing the beginning of adoption on us *ourselves and* not on Christ (for he who

1. Is. I, 18. — 2. Corr. ' bloody ' : αἱματώδει (text, p. 64, note 6) no doubt belongs here. — 3. Ps. CXVIII, 136 LXX « Mine eyes have let fall streams of water, because I have not kept thy law. » — 4. Corr. ' let fall '. — 5. Ps. LI, 7 « Sprinkle upon me with hyssop, and I shall be cleansed : purge me and I shall be whiter than snow. » — 6. Ps. XXXVI, 10. — 7. Corr. ' by the words '. — 8. Matth. III, 17, Mark I, 11, Luke III, 22 (none quoted) : also erroneous ref. to John.

a Corr. — b Corr. — c Marg. (sic) — d B marg.

1. A — 2. A — 3. A — 4. A — 5. A — 6. A — 7. ? in paint.

is *himself alone* a Son by nature needed not to became a son); and *showing* the Holy Spirit *flying* like a dove *and* coming *from on high,* and perfecting for us *by his grace* the gift *of the laver* of regeneration. For all things which he has in his essence as God Christ received *himself* for us by dispensation, out of his great mercy.

25 — XI — **VI.** — « **The Lord God hath showed us light**[1] ». — *The Son and* the Word of God, after he had *of his own will* mingled with men as a man since he indeed *became incarnate and* became a man without variation, was standing on the bank of the *river* Jordan *as an ordinary man* among many; and John[2] *also* saw him with the eye of the spirit, and *revealed and* pointed him out *as with the finger* to the multitude who had no knowledge of him [and said[3], « *Behold!* there standeth one among you whom ye know not »[4]; and, when he came near *to him, he atls* stopped *him* in fear and said *trembling,* « I need to be baptized of thee »: and Jesus answered *him,* « *Suffer*

1. Ps. CXVII, 27. — 2. Corr. ' the Forerunner '. — 3. Corr. ' crying '. — 4. John I, 26, 27.

ܒܟܝܢܐ: ܘܐܦ ܠܐ ܡܫܡܠܝܐ ܢܦܠܐ ܥܠ ܡܕܡ. ܗܘ ܡܢ ܕܝܠܗ ܢܬܠ ܘܐܫܦܥ
ܠܡܥܡܘܕܝܬܐ ܐܠܗܝܬܐ. ܟܕ ܠܐ ܢܣܒ ܗܘ ܡܕܡ ܡܢܗ̇. ܐܠܐ ܐܢ ܠܦܘܪܩܢܐ
ܕܝܠܢ. ܐܝܟ ܛܒܐ ܒܠܚܘܕܘܗܝ ܐܦ ܪܚܡ ܐܢܫܐ܀

ܫܠܡ ܬܫ̈ܒܚܬܐ[1] ܕܒܝܬ[2] ܕܢܚܗ[3] ܕܡܪܢ[1]܀

ܬܘܒ ܡܕܪ̈ܫܐ ܕܥܠ ܨܘܡܐ ܩܕܝܫܐ ܕܐܪ̈ܒܥܝܢ[4]܀

ܟܘ — ܐ — ܗܐ — ܐܬܚܝܠܘ ܘܢܬܥܫܢ ܠܒܟܘܢ܀ ܟܠܢ ܐܝܠܝܢ ܕܨܒܝܢ ܚܢܢ ܠܡܥܠ
ܒܬܪܥܐ ܩܕܝܫܐ ܕܨܘܡܐ ܩܕܝܫܐ. ܠܟܠܗܘܢ ܚܘܫ̈ܒܐ ܐܪ̈ܥܢܝܐ ܢܣܚܘܦ ܘܢܥܒܪ
ܡܢ ܠܒ̈ܢ[5]. ܘܢܕܒܪܝܘܗܝ ܟܠܗ ܒܩܕܝܫܘܬܐ ܒܥ̈ܒܕܐ ܛܒ̈ܐ. ܠܘ ܓܝܪ ܡܢ ܡܐܟ̈ܘܠܬܐ
ܒܠܚܘܕ. ܐܠܐ ܐܦ ܡܢ ܡܪܝܪܘܬܐ ܘܒܝܫܘܬܐ. ܨܝܡܝܢ ܚܢܢ ܟܕ ܡܬܟܠܝܢܢ. ܘܡܢ ܟܠ
ܕܘܟ ܢܬܬܓܪ ܘܢܟܢܘܫ ܥܘܬܪܐ ܕܬܝܒܘܬܐ. ܘܒܕ̈ܡܥܐ ܚܡܝܡܬܐ ܢܒܥܐ ܟܠܢ
ܘܢܬܟܫܦ ܡܢ ܡܫܝܚܐ ܐܠܗܢ: ܕܢܬܠ ܠܢ ܒܪ̈ܚܡܘܗܝ ܠܫܘܬܦܘܬܐ ܫܪܝܪܬܐ
ܘܫܘܬܦܘܬܐ ܕܦܨܚܐ ܩܕܝܫܐ. ܘܥܘܬܪܐ ܕܪ̈ܚܡܘܗܝ ܣܓܝ̈ܐܐ܀
ܟܙ — ܒ — ܗܐ — ܡܛܠ ܕܡܟܟܬ ܠܥܦܪܐ ܢܦܫܢ܀ ܡܛܠ ܕܡܢ[a] ܒܥܠܬ ܚܛܝܬܐ

a Corr. ܕܡܛܠ (perh. to cover ܒܥܠܬ also).

1. A om. — 2. B ܕܒܝܬ ܕܠܐ. — 3. A ܕܢܚܗ. — 4. A om. — 5. A ܠܒܢ.

it now : for so it befitted us to fulfil all righteousness »[1]. Therefore he that is complete *by nature* and came for our sake to fulfil all things, *he* of his own store *gave and* imparted divine baptism, while he *himself* received nothing from it, except our salvation, as the *only good and merciful* one.

The hymns on the Epiphany of our Lord are ended.

AGAIN HYMNS ON THE HOLY FAST OF LENT.

26 — I — V. — « **Be of good courage, and let your heart be strengthened**[2] ». — Let *all of* us who wish to enter the sacred gate of the *holy* fast erase *and banish* all earthly thoughts from our hearts; and let us pass the whole of it in holy fashion *in good works.* We fast by abstaining not from food only, but also from bitterness and malice; and from every place let us *gain and* amass the riches of repentance; and with hot tears let us *all* beg *and entreat* Christ our God to bestow upon us *in his mercy* true participation *and communion* in the holy Passover, and *the riches of* his great mercy.

27 — II — V. — « **Because our soul hath been brought down to the dust**[3] ».

1. Matth. III, 14, 15. — 2. Ps. XXXI, 25. — 3. Ps. XLIV, 26.

ܕܥܒܪ ܦܘܩܕܢܐ: ܕܝܠܢ ܗܝ ܓܝܪ ܚܛܝܬܗ ܕܐܒܘܢ ܐܕܡ: ܕܟܠܢ[a]
ܐܝܬܝܗ ܐܝܟ ܕܟܬܝܒ ܕܒܣܪܐ ܪܓܐ ܕܠܘܩܒܠ ܪܘܚܐ. ܡܫܝܚܐ ܗܘ ܐܠܗܢ
ܐܫܪܪ ܘܐܬܩܢ ܠܢ ܨܘܡܐ ܐܝܟ ܐܣܝܘܬܐ. ܗܘ ܕܡܢ ܨܒܝܢܗ ܒܪܚܡܘܗܝ
ܒܠܐ ܫܘܚܠܦ ܐܬܒܣܪ ܘܐܬܒܪܢܫ ܒܙܒܢܐ ܕܚܪܝܐ ܝܘܡܬܐ. ܒܛܝܒܘܬܗ ܡܟܝܠ[1]
ܗܘܐ ܥܠ ܚܠܦܝܢ ܡܚܝܠܐ ܘܡܠܝܗ. ܕܡܟܝܠ ܒܫܘܚܠܦܐ ܪܘܚܐ ܪܓܐ ܥܠܝܬܐ
ܘܫܡܝܢܝܬܐ ܕܠܘܩܒܠ ܒܣܪܐ. ܟܕ ܗܕܐ ܡܫܠܡܝܢܢ ܩܒܠܢ ܡܪܝܐ: ܘܗܒ ܠܢ ܒܚܢܢܟ ܕܟܠܢ
ܬܝܒܘܬܐ ܐܝܟ ܕܒܢܝܢܘܐ[c] ܢܩܪܒ. ܘܢܨܘܡ ܡܢ ܚܛܗ̈ܐ ܒܢܦܫܢ. ܘܕܢܦܘܩ ܟܠ ܚܕ ܡܢܢ[b]
ܡܢ[2] ܐܘܪܚܗ ܒܝܫܬܐ. ܘܢܣܛܐ: ܘܡܢ ܦܘܠܚܢܐ ܕܛܢ̈ܦܬܐ. ܘܡܢ
ܩܢܝܢܐ ܕܥܘܠܐ ܕܒܐܝ̈ܕܘܗܝ[d]. ܘܢܐܡܪ ܐܝܟ ܡܟܣܐ ܒܬܝܒܘܬܐ ܕܢܦܫܐ ܗܘ
ܡܪܝܐ ܡܪܚܡܢܐ ܚܘܣ ܥܠܝ ܚܛܝܐ ܘܐܬܪܚܡ ܥܠܝ[e] ܀

a Marg. [Syriac marginal variant]. — b Corr. (we require [Syriac]). — c Marg. [Syriac marginal variant] (sic) [Syriac]. — d Marg. [Syriac marginal variant]. — e Corr [Syriac].

1. A ܣܠܩܝ. — 2. A om.

— Since by reason of our sin of *disobedience* (for the sin of our father Adam is that of all of us) the flesh[1] desires *what is* contrary to the spirit, *Christ* our God *established and* ordained the fast for us *as a medicine*; who, when he had *of his own will in his mercy* become incarnate without variation and become man in *the time of* the last days, in his graciousness *underwent and* fulfilled this on behalf of us the weak ones; so that thenceforth *by an inversion* the spirit desired high and heavenly things contrary to the flesh. While we fulfil this, accept us, Lord; and *in thy mercy* grant that we may *all* [offer repentance like the Ninivites[2] and fast *from sins* in our soul; and *that* each one *of us* may *depart*[3] *and* turn aside from his evil way, *and from the service of foul things,* and from the *acquisition of* iniquity that is in his hands; and that we may like the tax-gatherer say with penitence *of soul,* « *Merciful Lord,* be gracious to me a sinner and [have mercy upon[4] me »[5].

1. Gal. v, 16, 17. — 2. Corr. ' repent like those at Niniveh '. — 3. Jon. III, 7, 8 « By command..... and let every man turn..... and from the iniquity that is..... upon us. » — 4. Cor. ' save '. — 5. Luke XVIII, 13.

[illegible]

a Marg. [illegible] — b Marg. [illegible] — c Marg. [illegible] — d Corr. [illegible]

1. A [illegible] — 2. A [illegible]

28 — III — V. — « **Serve the Lord in fear**[1] ». — Let us, who were created in the image[2] of *God* the Creator *of all,* and lost the first *great* grace through the eating *done in disobedience* and by the deceitfulness of the serpent, by means of the *pure unsullied* fast keep[3] the second *glorious* grace of our new and more divine creation, through which we *were called and* became sons of God, not shrinking from the *fast and* abstinence of the flesh; but by means of the *suprasensual* sweetness of the soul let us *lift ourselves and* fly to heaven, and dwell together with *holy* angels, and while still here begin the future *blessed* life : « for indeed the kingdom of God is not meat and drink », *as it is written,* « but *righteousness or* justice and peace and joy in the Holy Spirit »[4] : *and* therefore let us *all* praise [the Lord[5], who by his[6] merciful descent from heaven to us called *and raised* to this height us who were cast down in the dust.

1. Ps. II, 11. — 2. Gen. I, 26, 27. — 3. Gen. II, 15 « And God led..... and keep it. » — 4. Rom. XIV, 15-17 « Destroy not..... be blasphemed. For indeed the kingdom..... in the Holy Spirit. » — 5. Corr. ' him '. — 6. Corr. ' the '.

[Syriac text]

a Marg. [Syriac] — b Corr. [Syriac]. — c Corr. [Syriac]. — d Marg. [Syriac]. — e Corr. [Syriac]. — f Corr. [Syriac], prob. to cover [Syriac] also. — g Corr. [Syriac]. — h Corr. [Syriac].

1. [Syriac] in ink. — 2. A om. — 3. A [Syriac]. — 4 A [Syriac].

29 — IV — **VI.** — « **It is time to serve the Lord**[1] ». — At this time *especially* [we ought to[2] purify the eye of our mind from the worldly mist, and *to* look to the day of judgment, on which the earth[3] shall be [agitated with confusion[4], and the heaven shall tremble *with a great quaking, the light of* the sun and *of* the moon shall be [turned into darkness[5] together, *so also* the stars too shall not give their light, when the Judge shall sit *upon his judgment-seat,* « who alone hath fashioned our hearts »[6], and before[7] whom everything is *open and* exposed, deed and word and motions of the mind[8]. Having then begun *to offer* repentance, let us not grow faint *and weary;* since great *and fearful* is the day of *the coming of* the Lord, very great and *mighty in the* manifest*ation of his glory,* and who is *equal and* sufficient for it? No man, but *only* the mercy of the righteous Judge[9] that shall be given to them that repent.

1. Ps. CXVIII, 126. — 2. Corr. ' let us '. — 3. Joel II, 10 (LXX), 11 (P) « Before him the earth shall be agitated and the heaven shall quake, and the sun and the moon shall be darkened together, and the stars shall not give the brightness of their light, and the Lord shall give forth his voice before his host, because very great... endure it. » — 4. Corr. ' confounded '. — 5. Corr. ' darkened '. — 6. Ps. XXXIII, 15 LXX « Who fashioned their hearts alone, who understandeth all his (sic) deeds. » — 7. Corr. ' to '. — 8. Corr. ' thought '. — 9. Corr. ' one '.

[Syriac text — 11 lines, main text with variant markers a–h]

a Marg. [Syriac] (sic) [Syriac]. — b Corr. [Syriac]. — c Corr. [Syriac]. — d Corr. [Syriac]. — e Corr. [Syriac]. — f Corr. [Syriac]. — g Marg. [Syriac]. — h Corr. [Syriac] (to precede).

30 — v — **VI.** — « **The Lord sent salvation to his people**[1] ». — The *holy* fast becomes « all *things* to all *men* », in order that it may gain all[2], and *so* let us draw near to thee, Christ our God. For to those that have attained to *be* a perfect man, in the measure of the *full* spiritual stature[3], it is a *great and* invincible weapon against the devil; those that *are diseased and* have fallen under vile[4] *and hateful* passions it *heals and* cures through repentance, *and supports* and raises [from a fall[5], and those *again* that [are assailed[6] *by* the action *of foul fiends and* of spirits of wickdeness it frees *from them* : for, « This kind goeth not forth *by anything* save through fasting and prayer »[7], thou my Lord, God that liest not, didst say. By it strengthen us *all* and deliver us, as being good and merciful.

31 — vi — **VII.** — **Rich and poor together**[8] ». — Ye that are diseased and take your delight in[9] *the hateful passions of* lusts, receive the *good and great*

1. Ps. cxi, 9. — 2. I Cor. ix, 22. — 3. Eph. iv, 13 (verbal diff.). — 4. Corr. ' of vileness '. — 5. Corr. ' them that are cast down '. — 6. Corr. ' have undergone '. — 7. Matth. xvii, 20, 21. — 8. Ps. xlix, 3. — 9. Corr. ' in mind in '.

ܘܐܣܝܘܬܐ ^a ܕܨܘܡܐ ܡܢܗܘܢ. ܐܝܠܝܢ ܕܝܢ ܕܒܐܣܩܝܣ ܥܒܕܝܢ ^b ܐܓܘܢܐ
ܠܘܩܒܠ ^c ܒܥܠܕܒܒܐ ܠܐ ܡܬܚܙܝܢܐ. ܠܥܠܡܐ ܐܝܟ ܐܬܠܝܛܐ ܡܬܚܦܛܘ ܘܡܫܠܡܘ
ܒܚܦܝܛܘܬܐ. ܟܕ ^1 ܐܝܟ ܡܠܬܐ ܐܘܢܓܠܝܘܢ ^d ܡܫܝܚܝܢ ܐܢܬܘܢ ܠܪܫܟܘܢ
ܡܠܥܠ ^e ܗܘ ܕܝܢ ܠܡܕܥܐ ܕܡܕܒܪܢܐ ܕܢܦܫܐ. ܬܘܒ ܕܝܢ
ܘܐܦܐ ܕܟܣܝܘܬܐ ܕܪܥܝܢܟܘܢ ܡܫܝܓܝܢ ܐܢܬܘܢ ܐܘ ܡܨܒܬܝܢ ܐܢܬܘܢ
ܪܘܚܢܐܝܬ. ^1 ܘܗܟܢܐ ܦܐܝܬ ܠܨܘܡܐ ܩܕܝܫܐ ܢܝܩܪ ^f. ܪܒܐ ܗܘ ܠܢ ܓܝܪ ܗܢܐ
ܕܢܨܘܡ ܥܡ ܡܫܝܚܐ. ܗܘ ܕܚܠܦܝܢ ܨܡ ܨܒܝܢܐܝܬ. ܘܢܙܕܩ ܕܢܫܬܘܬܦ. ܐܡܬܝ
ܡܚܝܢܝܬܐ. ܟܕ ܬܫܒܘܚܬܐ ^g ܐܘ ܬܫܒܘܚܬܐ ܡܩܪܒܝܢܢ ^h ܚܝܐ. ܟܕ ܡܩܕܫܝܢ ܢܩܘܡ
ܠܩܝܡܬܗ ܫܘܒܚܬܢܝܬܐ ܕܡܢ ܒܝܬ ܡܝܬܐ ܘܠܡܪܚܡܢܘܬܗ ܣܓܝܐܬܐ ❖

ܠܒ — ܙ — ܗ — ܟܠܟܘܢ ܥܒܕܘܗܝ ܕܐܠܗܐ ❖ ܠܡܚܙܝܬܐ ܕܟܝܬܐ ܕܨܘܡܐ ܩܕܝܫܐ
ܢܛܪ ܡܢ ܟܠܗ ܛܘܠܫܐ. ܟܕ ܠܐ ܗܘܐ ܠܗ ܐܝܟ ܕܒܬܢܢܐ ܟܕ ܡܘܟܡܝܢ ܒܢܫܡܬܐ
ܠܡܐܟܘܠܬܐ ܕܓܢܣܐ ܣܓܝܐܐ. ܐܠܐ ܟܕ ܒܡܙܕܗܪܢܘܬܐ ܘܡܥܒܕܢܘܬܐ
ܕܟܠܗܝܢ ܛܒܬܐ ܡܕܟܝܢܢ ܠܗ. ܐܝܟܢܐ ܕܒܡܚܙܝܬܐ ܕܒܗ ܒܪܢܫܐ ܚܕܬܐ ܕܒܗ

a Corr. ܐܣܝܘܬܐ. — b Corr. ܡܬܟܬܫܝܢ, perh. to cover ܐܓܘܢܐ also. — c Corr. ܠܘܬ. — d Corr. ܐܘܢܓܠܝܬ (sic). — e Marg. ܡܕܒܪܢܐ. ܐܝܟ ܕܐܡܪ ܐܢܫ ܕܢܦܫܐ. ܐܠܐ ܡܢ ܕܐܡܪ ܗܟܢܐ ܕܨܘܡܐ ܩܕܝܫܐ ܗܘ ܐܝܟ ܐܠܗܐ ܢܝܩܪ.
— f Corr. ܢܝܩܪ ܗܟܝܠ ܟܠܢ ܠܗܢܐ (l. ܗܢܐ) ܐܝܟ ܐܠܗܐ. — g Corr. ܬܫܒܘܚܬܐ. — h Corr. ܡܙܡܪܝܢܢ.

benefit of the fast [for *your* healing[1] : and ye that in asceticism are making[2] a struggle against invisible enemies, *zealously* carry this through to the uttermost like athletes, anointing [according to the gospel saying[3] your suprasensual head[4], that is *the intellect which is* the guide of the soul, and *moreover* washing *also* the *hidden* face of your mind and *spiritually* adorning it : [and thus let us fitly honour the holy fast[5]. For a great thing *for us* is this[6] that we should fast with Christ, who on our behalf *took upon him to* fast[7] of his own will, in order that we may *be admitted also to* take part in *his* life-giving mortality, while we offer[8] praise to his *glorious* Resurrection *from among the dead* and to his great mercy.

32 — VII — V. — « **All ye bondmen of God**[9] ». — Let us keep the *pure* mirror of the *holy* fast from all stain, in no wise blackening this as if by smoke through the breath that[10] *is wont to exhale from* divers kinds of food; but let us cleanse *and purify* it through abstinence and by the performance of all good deeds, in order that by *looking* in it *and* seeing our new man « that in God

1. Corr. ‘ in healing fashion ’. — 2. Corr. ‘ contending in ’. — 3. Corr. ‘ in gospel fashion ’. — 4. Matth. VI, 17, 18. — 5. Corr. ‘ let us all therefore honour this (sic) as God ’. — 6. Corr. ‘ it ’. — 7. Corr. ‘ fasted ’. — 8. Corr. ‘ sing ’. — 9. Ps. CXXXIV, 1. — 10. Corr. ‘ of ’.

ܘܢܠܒܫܢ ܠܒܪܢܫܐ ܚܕܬܐ ܗܘ ܕܐܬܒܪܝ ܒܐܠܗܐ ܒܟܐܢܘܬܐ ܘܡܩܕܫܘܬܐ ܕܩܘܫܬܐ[a].
⌈ܐܝܟ ܕܒܕܟܝܘܬܐ ܢܬܩܪܒ ܘܢܫܬܘܬܦ ܠܡܛܥܡܬܐ ܕܐܪܙܗ ܕܦܨܚܐ[b]. ܘܠܡܫܝܚܐ
ܐܠܗܐ ܢܒܪܟ ܘܢܣܓܘܕ ܠܗܘ ܕܚܫ ܘܡܝܬ ܚܠܦܝܢ ܒܒܣܪ ܘܩܡ
ܡܢ ܒܝܬ ܡܝ̈ܬܐ. ܟܕ ܡܫܒܚܝܢ ܚܢܢ ܠܛܝܒܘܬܗ. ܘܠܪ̈ܚܡܘܗܝ
ܣܓܝ̈ܐܐ[c] ❖

ܠܓ — ܚ — ܘ — ܫܩܥܘ ܐܝܟ ܛܠܠܐ ܝܘ̈ܡܝ ❖ ܟܕ ܗܐ ܡܛܐ ܟܒܪ ܪܗܛܐ ܕܝܘ̈ܡܬܐ
ܕܨܘܡܐ: ܫܩܥܝܢ ܓܝܪ ܒܪܗܛܐ ܐܝܟ ܛܠܠܐ ܝܘ̈ܡܬܐ[d] ܡܠܝܠܐܝܬ. ܐܦܠܐ ܚܕ ܫܘܪܝܐ
ܕܬܝܒܘܬܐ ܫܪܝܪܬܐ ܐܪܡܝܢ. ܘܗܐ ܡܟܝܠ ܩܪܝܒ ܠܬܪܥܐ ܚܫܐ ܦܪܘܩܝܐ
ܕܐܠܗܐ ܕܐܬܒܣܪ. ܘܒܝܕ ܒܢܘܗܪܐ ܕܙܠܝ̈ܩܐ[1] ܕܨܠܝܒܐ ܘܕܩܒܪܐ ܕܝܠܗ ܡܚܝܢܐ
ܚ̈ܝܐ. ܙܠܓܐ ܦܨܝܚܐ ܘܡܚܕܝܢܐ ܕܩܝܡܬܐ ܡܢܨܚ. ܘܝܘܩܪܐ ܝܩܝܪܐ
ܕܚܛܗ̈ܝܢ ܣܓܝ̈ܐܐ. ܠܥܝܢܐ ܪܘܚܢܝܬܐ ܕܗܘܢܐ ܝܩܪ ܠܗ̇. ܘܠܐ
ܫܒܩ ܠܢ ⌈ܕܢܬܠ ܚܘܪܢ[e2] ܠܘܬ ܢܘܗܪܐ ܫܦܝܪܐ ܘܬܡܝܗܐ. ܕܟܝ ܠܟܠܢ ܦܪܘܩܢ.

a Marg. ܡܢ ܗܘ ܕܐܬܚܕܬ. ܘܠܒܫܢ ܠܒܪܢܫܐ ܚܕܬܐ ܗܘ ܕܒܐܠܗܐ ܐܬܒܪܝ: ܒܟܐܢܘܬܐ ܡܩܕܫܘܬܐ (sic) ܕܩܘܫܬܐ. ܡܬܚܕܬܢܢ. ܐܢܝܫܘ ܡܫܚܘ ܒܪܘܚܐ: ܘܡܟܠܠܘ ܩܘܡܐ ܐܠܦ ܟܡܐ ܦܪܘܩܢ. — b Corr. ܕܟܝܐܝܬ ܢܛܥܡ ܚܕܝܢ. — c Corr. ܕܠܐ ܡܬܡܫܚܢܐ (sic). — d Marg. ܡܢ ܡܩܕܡܘܬܐ ܕܝ. ܡܫܬܐ.. ܟܕ ܢܫܐ ܠܛܠܠܐ ܕܡܠܐ. ܘܦܩܕܘܗ ܥܒܪܝܢ ܐܝܟ ܛܠܠܐ. — e Corr. ܕܢܚܘܪ.

1. A ܕܙܠܓ̈ܐ. — 2 A ܚܘܪܝ.

was created in righteousness and in holiness of truth »[1] we may *be admitted to approach* ⌈with purity *and* take part in tasting[2] *the mystery of* the Passover, and *to bless and* worship *Christ who is* God, who suffered *and died* on our behalf in the flesh and rose *from among the dead*, while we praise his goodness and his great[3] mercy.

33 — VIII — **VI.** — « **My days have declined like a shadow**[4] ». — Though the course of *the days of* the fast has already reached its middle (for the « days pass away *swiftly* like a shadow »[5]), we have not laid any beginning of *true* repentance; and *behold!* the saving Passion of God who became incarnate is now near *at hand;* and through the *light of the* rays of the Cross and of his[6] life-giving tomb the *joyous and gladdening* splendour of the Resurrection is shining : and the *heavy* burden of our *many* sins weighs down the *spiritual* eye of the mind, and suffers us not to ⌈raise our sight[7] to the *fair and* marvellous light. Cleanse us *all,* our Saviour; and drive

1. Eph. IV, 24, 25. — 2. Corr. ‘ in pure fashion taste ’. — 3. Corr. ‘ unmeasured ’. — 4. Ps. CII, 12. — 5. Ps. CXLIII, 4. — 6. Corr. ‘ the ’. — 7. Corr. ‘ look ’.

[illegible] [a] [illegible]

[illegible] — [illegible] — [illegible] — [illegible] [1] [illegible] [b] [illegible] [c] [illegible] [d] [illegible] [e] [illegible] [f] [illegible] [g] [illegible] [h] [illegible] [i] [illegible] [1] [illegible] [j] [illegible]

a Marg. [illegible]. — b Corr. [illegible]. — c Marg. [illegible]. — d B marg. [illegible]. — e Corr. [illegible] (prob. to cover [illegible] also). — f Marg. [illegible]. — g Corr. [illegible]. — h Marg. [illegible]. — i Corr. [illegible]. — j Marg. [illegible] (sic) [illegible].

1. A [illegible].

away the *suprasensual* darkness *from among us* (*thou art God* who « lightest every man that cometh into the world »[1]), and have mercy upon us.

34 — IX — II. — « **Turn from evil and do good**[2] ». — Ye that have tasted the fast by ⌜privation of[3] food have *thereby* tasted and seen *that which is written* that « the Lord is good »[4]. Looking[5] therefore in abstinence as in a mirror, ⌜be more earnest in purging[6] from you all foulness of sin; and, departing[7] from every evil *act*, wash[8] the *suprasensual* face of your mind, *likewise* also anoint your *suprasensual* head through the joy[9] of *good and* spiritual deeds; and make yourselves ready for the communion of the *holy* Passover. For indeed Christ our Passover was *of his own will* slain for us[10]; *who is* the Lamb and Son, *and* the Word of the Father, the great High-priest, who *in his*

1. John I, 9, 10. — 2. Ps. XXXIV, 15. — 3. Corr. ‘ not taking ’. — 4. Ibid., 9 « Taste..... and blessed are all that trust in him. » — 5. Ref. to Gal. (I Cor. XIII, 12?). — 6. Corr. ‘ purge the more ’. — 7. Ps. XXXIV, 15 (verbal diff.). — 8. Matth. VI, 17, 18. — 9. Corr. ‘ splendour ’. — 10. I Cor. V, 7, 8 (verbal diff.).

ܕܒܬܘ̈ܠܘܬܗ̇ ܚܝܐ[a] ܪܒ ܡܢܗ̇ ܢܦܩ ܣܠܩ ܫܠܡܘܢ ܕܚܝܐ[b] ܠܟܪܣܗ̇.
ܘܡܦܪܢܣܐ ܡܫܡܠܝܐ ܕܥܠܡܐ ܠܐܢܫܐ ܒܡܫܝܚܐ. ܗܘ ܕܐܝܬ ܐܠܗܐ[c]
ܡܬܚܙܐ ܘܡܫܬܡܠܐ ܠܡܫܝܚܐ. ܘܡܛܠ ܕܒܟܠܗܝܢ ܟܠܗ ܠܐ ܡܬܡܨܝܢܝܬܐ ܐܝܟ ܐܠܗܐ.
[1]ܘܠܗ ܟܠܢ ܢܩܪܒ ܫܘܒܚܐ[d] ܒܟܠ ܙܒܢ ܘܠܪ̈ܚܡܘܗܝ ܡܫܬܥܝܢܐ[e]܀

ܫܠܡ ܡܕܪ̈ܫܐ[1] ܕܨܘܡܐ[2] ܩܕܝܫܐ ܕܐܪܒܥܝܢ[1]܀

ܬܘܒ ܡܕܪ̈ܫܐ ܕܥܠ ܬܕܡܪ̈ܬܐ ܐܘ ܕܥܠ ܐܣܘ̈ܬܐ ܕܥܒܕ ܡܫܝܚܐ܀

ܩܕܡܝܐ ܕܥܠ ܓܪܒܐ܀

ܠܗ — ܐ — ܚ — ܚܘܣ ܥܠܝ ܡܪܝܐ ܡܛܠ ܕܡܚܝܠ ܐܢܐ܀ ܗܘ[f] ܓܪܒܐ ܡܫܝܚܐ ܩܥܐ ܗܘܐ
ܡܫܝܚܐ. ܡܪܝܐ ܐܢ ܨܒܐ ܐܢܬ ܡܨܐ ܐܢܬ ܗܘ ܠܡܕܟܝܘܬܝ[1]. ܘܒܡܡܠܠܗ[3]
ܘܡܫܠܡ ܡܫܝܚܐ ܝܕܟ ܕܡܠܝܐ ܥܘܕܪܢܐ ܠܘܬܗ. ܘܟܕ ܩܪܒܬ ܒܗ
ܐܡܪܬ ܐܢܐ ܨܒܐ[g] ܐܬܕܟܐ. ܘܐܬܕܟܝ[h] ܡܢܗ ܓܪܒܐ ܕܒܓܘܫܡܗ

a B marg. ܡܢ ܗܝ [ܡܢ ܗܘ] ܕܠܗ ܡܬܝܠܕ. — b Marg. ܡܢ ܗܝ ܕܠܗ ܐܬܩܢ. ܘܣܠܩ ܒܦܓܪܐ ܐܝܟ ܕܐܬܐ ܡܢܗ ܐܝܟ. ܘܐܫܠܡ ܢܦܫܗ ܩܘܪܒܢܐ ܘܕܒܚܬܐ ܠܐܒܘܗܝ ܠܡܫܝܚܐ. — c Corr. ܚܝܐ. — d Corr. ܗܘܝܘ ܢܣܒ. — e Corr. ܕܡܠܐ ܡܫܬܥܝܢܘܬܐ ܠܐ. — f Marg. ܡܪܝܐ ܐܢ ܐܢܬ ܨܒܐ ܐܢܬ. ܐܘ ܡܫܝܚܐ ܡܢ ܚܫ ܕܝܢ ܡܢ ܗܘ ܡܢ ܚܘܣ ܥܠܝ ܡܪܝܐ. ܗܘ ܓܪܒܐ ܡܫܝܚܐ ܩܥܐ ܗܘܐ. ܐܢ ܨܒܐ ܐܢܬ ܡܨܐ ܐܢܬ ܗܘ ܠܡܕܟܝܘܬܝ. ܘܒܡܡܠܠܗ ܦܫܛܬ ܐܝܕܟ ܕܡܠܝܐ ܥܘܕܪܢܐ (sic) ܠܘܬܗ. ܘܟܕ ܩܪܒܬ ܒܗ ܐܡܪܬ ܒܡܪܚܡܢܘܬܟ. ܐܢܐ ܨܒܐ ܐܢܐ ܐܬܕܟܐ. ܘܒܗ ܒܫܥܬܐ (sic). ܐܬܕܟܝ ܓܪܒܐ ܕܒܓܘܫܡܗ (sic) ܐܝܟ ܡܐ ܕܐܡܪܬ. ܐܢܬ ܕܝܢ ܐܡܪܬ ܠܗ ܐܙܠ ܚܘܝ ܢܦܫܟ ܠܟܗܢܐ ܘܩܪܒ ܩܘܪܒܢܐ ܐܝܟ ܕܦܩܕ ܡܘܫܐ ܠܣܗܕܘܬܗܘܢ. — g Corr. ܕܡܢ ܗܘ ܕܐܡܪ ܗܘܐ ܐܢܐ ܨܒܐ ܐܢܐ ܐܬܕܟܐ. ܐܠܐ ܐܬܕܟܝ (sic) ܕܒܓܘܫܡܗ. — h Corr. ܐܬܕܟܝ (sic) ܡܢ ܓܘܫܡܗ.

1. A om. — 2. B ܕܨܘܡܐ. — 3. A ܘܒܡܡܠܠܗ.

mercy offered himself once [1] for our sins a sacrifice *to his Father and an eternal acceptable oblation* « for a sweet savour » [2] : who *also* ⌈was lifted up [3] in the body *and ascended* to heaven, and fills all things for ever without a body as God : *to whom* let us *all offer* praise *at all times and to* his great [4] mercy.

The hymns on the holy fast of Lent are ended.

AGAIN HYMNS ON THE MIRACLES OR ACTS OF HEALING WHICH CHRIST DID.

The first on the leper.

35 — I — **VIII.** — « **Have mercy upon me, Lord, for I am sick** [5] ». — The [6] leper, O! Christ, cried; « Lord, if thou wilt, thou canst cleanse me » : and, as he spake, thou stretchedst forth thine hand *full of help toward him;* and having touched him [7], thou ⌈saidst in thy mercifulness [8], « I will, be cleansed »;

1. Heb. IX, 28. — 2. Eph. V, 2 (verbal diff.). — 3. Corr. ' passed '. — 4. Corr. ' ineffable '. — 5. Ps. VI, 3. — 6. Matth. VIII, 1-4 « And, when he came down..... and said, ' If thou wilt..... testimony unto them ' » (verbal diff.). Reff. also to Mark I, 40-44, Luke V, 12-14. — 7. Unintelligible corr. — 8. Corr. ' mercifully commandedst '.

ܘܡܫܡܠܝܐ ܚܘܝܬ ܕܚܕ ܐܢܬ ܘܠܐ ܡܬܦܠܓܢܐ: ܘܟܕ ܦܩܕܬ ܦܐܝܐܝܬ ܐܠܗܐܝܬ. ܘܩܪܒܬ ܐܢܫܐܝܬ ܐܝܟ ܒܪܢܫܐ. ܘܒܩܘܪܒܐ ܕܐܝܕܐ ܘܒܡܠܬܐ. ܚܕܐ ܡܫܡܠܝܬܐ ܐܠܗܝܬܐ ܘܗܝ ܗܝ ܣܥܪܬ[a]. ܘܡܛܠ ܗܢܐ ܐܦ ܚܢܢ ܒܥܝܢܢ ܡܢܟ ܡܪܢ: ܩܪܘܒ[b] ܠܪܥܝܢܢ ܘܕܟܝܗܝ ܕܢܐ[c] ܡܢ ܟܠ ܛܘܠܫܐ ܘܡܘܡܐ ܕܚܛܝܬܐ ܘܪܚܡ ܥܠܝ܀

ܥܠ ܗܘ ܣܡܝܐ ܕܡܢ ܟܪܣ ܐܡܗ܀

ܠܗ[1] — ܒ — ܕ — ܡܪܝܐ ܐܠܗܝ ܢܢܗܪ ܚܫܘܟܝ܀ ܗܘ ܒܪܘܝܐ ܕܣܡ ܒܒܬܐ ܕܥܝܢܐ ܒܗܘ ܣܡܝܐ[d] ܕܡܢ ܟܪܣ ܐܡܗ[e]: ܐܝܠܝܢ ܕܡܢ ܟܝܢܐ ܠܐ ܐܬܝܗܒ ܗܘܝ ܠܗ. ܒܡܠܬܐ ܠܬܕܡܘܪܬܐ ܗܕܐ ܐܝܟ ܗܘܐ ܐܡܨܐ[f] ܠܡܥܒܕ ܟܕ ܪܩ ܒܐܪܥܐ ܘܓܒܠ ܛܝܢܐ ܘܛܫܗ ܠܥܝܢܘܗܝ ܠܟܠ ܡܢ ܚܬܘܡܐ. ܘܫܕܪܗ ܠܡܥܡܘܕܝܬܐ

a Corr. ܡܫܡܠܝܬ (to follow). — b Corr. ܦܪܘܩܐ (sic) to follow. — c Corr. ܕܟܝܗ. — d Marg. ܡܢ ܢܟܣܝ ܐܘܢܓܠܣܛܐ. ܡܢ ܕܟܕ ܚܙܐ ܝܫܘܥ ܣܡܝܐ ܕܡܢ ܟܪܣ ܐܡܗ. ܘܫܐܠܘܗܝ ܠܡܠܡܝܕܘܗܝ ܘܐܡܪܝܢ ܠܗ. ܪܒܝ ܡܢܘ ܚܛܐ ܗܢܐ ܐܘ ܐܒܗܘܗܝ. ܕܟܕ ܣܡܝܐ ܐܬܝܠܕ. ܐܡܪ ܠܗܘܢ ܝܫܘܥ. ܠܐ ܗܘ ܚܛܐ ܘܠܐ ܐܒܗܘܗܝ܆ ܐܠܐ ܕܢܬܚܙܘܢ (sic) ܒܗ ܥܒܕܘܗܝ ܕܐܠܗܐ. ܠܝ ܘܠܐ ܠܡܥܒܕ ܥܒܕܐ ܕܡܫܕܪܢܝ (sic) ܥܕ ܐܝܡܡܐ ܗܘ. ܐܬܐ ܠܠܝܐ ܕܐܢܫ ܠܐ ܡܫܟܚ ܠܡܦܠܚ. ܟܡܐ ܕܒܥܠܡܐ ܐܝܬܝ ܢܘܗܪܗ ܐܢܐ ܕܥܠܡܐ. ܟܕ ܐܡܪ ܗܠܝܢ ܪܩ ܥܠ ܐܪܥܐ ܘܓܒܠ ܛܝܢܐ ܡܢ ܪܘܩܗ ܘܛܫ ܥܠ ܥܝܢܘܗܝ ܕܗܘ ܣܡܝܐ ܘܐܡܪ ܠܗ. ܙܠ ܐܫܝܓ ܒܡܥܡܘܕܝܬܐ ܕܫܝܠܘܚܐ. ܘܐܙܠ ܐܫܝܓ ܘܐܬܐ ܟܕ ܚܙܐ. — e Corr. ܡܥܒܕܐ. — f Corr. ܟܕ ܡܨܐ ܗܘܐ.

1. A ܠܝ.

⌜and thou causedst [1]the affliction *of his leprosy* to flee *from him,* and *thereby* showedst that thou art one and indivisible, in that thou didst both command in a manner befitting God and touch in human fashion *as a man,* and by the touch *of the hand* and the word [2] workedest one and the same divine action. And on this account also we *ourselves* beg *of thee, O! Lord,* touch our [3] mind and cleanse [4] *this from* all stain *and spot* of sin *and have mercy upon me*

On the man blind from his mother's womb.

36 — II — **IV.** — « **The Lord my God shall lighten my darkness** [5] ». — The [6] *Creator,* who placed in the man who was blind [7] from ⌜his mother's womb [8] pupils of eyes that were not given *him* by nature, could [9] have performed ⌜such a [10] miracle with a word by spitting on the ground and *forming*

1. Corr. ' causing '. — 2. Corr. ' word effectually '. — 3. Corr. ' Saviour, our ' (?). — 4. Corr. ' remove '.— 5. Ps. XVIII, 29. — 6. Corr. ' He '. — 7. John IX, 1-7 « And, when..... and they say to him, ' Lord.... that he was born blind '..... seeing. » — 8. Corr. ' birth '. — 9. Corr. ' when he could '. — 10. Corr. ' this '.

ܣܝܡ ܓܒܠܬܐ[a]܃ ܕܗܘ ܐܝܬܘܗܝ ܗܘ ܕܒܕܒܪ ܒܡܠܬܗ ܟܠ܃. ܗܘ ܕܐܦ ܡܢ
ܒܪܫܝܬ ܡܢ ܛܝܢܐ ܐܝܟ ܐܘܡܢܐ ܓܒܠܗ ܠܒܪܢܫܐ. ܘܠܗܢܐ[b] ܠܪܘܡܐ
ܡܣܬܟܠܘܬܐ ܕܐܝܟ ܗܢܐ ܐܣܩܢ[c] ܠܢ. ܒܗܘ[d] ܕܝܢ ܕܦܩܕ[1] ܠܗ ܒܬܪܟܢ:
ܕܢܐܙܠ ܬܘܒ ܘܢܫܝܓ[e] ܠܛܝܢܐ ܡܢ ܥܝܢܘܗܝ ܒܡܥܡܘܕܝܬܐ[f] ܕܫܝܠܘܚܐ܃.
ܗܘ ܕܡܬܬܪܓܡܐ ܫܠܝܚܐ ܐܘܟܝܬ ܡܫܬܕܪܢܐ܃. ܚܘܝ ܠܟܠܢܫ ܕܗܘܝܘ[g] ܐܝܬܘܗܝ
ܗܘ ܕܡܢ ܐܒܐ ܐܫܬܕܪ ܕܢܟܪܘܙ ܘܢܬܠ ܠܫܒܝܐ ܫܘܒܩܢܐ܃. ܘܠܣܡܝܐ
ܕܢܚܙܘܢ[h] ܢܘܗܪܐ܃. ܘܢܫܟܢ[i] ܠܢ ܒܪ̈ܚܡܘܗܝ ܡܘܠܕܐ[2] ܚܕܬܐ ܕܡܢ
ܕܡܥ[3]܃. ܒܝܕ[j] ܣܚܬܐ ܕܡܥܡܘܕܝܬܐ[k] ܡܚܝܢܝܬܐ܃ ܕܠܗ ܢܒܥܐ
ܘܢܬܟܫܦ ܕܢܢܗܪ ܢܦܫܬܢ ܒܝܕܥܬܗ܃. ܐܝܟ ܥܘܬܪܐ ܕܪ̈ܚܡܘܗܝ
ܣܓܝܐܐ܀

a Corr. ܒܠܠ ܐܨܒ̈ܥܬܗ ܕܝܢ ܡܢ ܛܝܢܐ. — b Corr. ܕܝܢ ܠܗܢܐ. — c Corr. ܗܘ ܡܥܠܝ. — d Corr. ܗܘ ܕܝܢ. — e Corr. ܐܦ ܢܫܝܓ ܠܛܝܢܐ. — f B marg. ܡܢ ܐܝܟܢܐ. — g Corr. ܢܦܫܗ ܕ. — h Corr. ܚܙܝܐ. — i Marg. (corr. or alternative?) ܘܕܠܗܢܘܢ ܕܡܢ ܣܚܬܐ ܕܡܘܠܕܐ ܕܡܢ ܪܝܫ ܡܘܗܒ ܡܘܠܕܐ ܕܡܢ ܪܝܫ. — j Corr. ܕܡܢ. — k Corr. ܕܡܘܠܕܐ ܕܡܢ ܪܝܫ.

1. A ܕܦܩܕܢ. — 2. B marg. αναγενη[σις]. — 3. B marg. παλιγγενη[σις].

clay *and* taking *this* and smearing it upon his eyes[1], *and by the acts themselves* showing clearly that he is he who made all things by his word; *who* also in the beginning formed man out of clay *as the Maker, and* ⌜raised us to such[2] *a high* understanding; ⌜but in that he commanded[3] *him afterwards* to *go again and* wash away the clay[4] *from his eyes* in the baptism[5] of Shiloah, which means *'apostle' or* 'emissary' he showed *everyone* ⌜that he is he[6] that was sent *by the Father* to proclaim *and give* release to the captives, and to the blind *the power of* seeing[7] *the light,* and to bestow *upon us in his mercy a new* regeneration[8], through[9] the laver of *life-giving* baptism[10] : whom let us beg *and entreat* to enlighten our souls *by the knowledge of him,* according to *the riches of* his great mercy.

1. Corr. 'fingers'. — 2. Corr. 'raising us to that'. — 3. Corr. 'yet by giving him this command'. — 4. Corr. 'mud also'. — 5. Is. VIII, 6. — 6. Corr. 'himself to be him'. — 7. Corr. 'sight'. — 8. B marg. ἀναγέννησις, παλιγγέννησις. — 9. Corr. 'which comes from'. — 10. Corr. 'regeneration': marg. (alternative rendering?) 'and who on those who come from the laver of regeneration bestows regeneration'.

[Syriac text]

[Syriac text]

a Marg. [Syriac text] — b Corr. [Syriac text] — c Corr. [Syriac text] — d Corr. [Syriac text] — e Corr. [Syriac text] — f Corr. [Syriac text] — g Corr. [Syriac text]

1. A [Syriac text] — 2. B [Syriac text] — 3. A [Syriac text]

On the stricken woman.

37 — III — VI. — **The thought of my heart is before thee, Lord my helper and my saviour** [1] ». — The [2] ⌜stricken woman thought in faith to approach [3] *secretly* the hem of Christ's *holy* robe and be cured; and *this* did not escape Jesus who knoweth the hearts. Wherefore also while thronged by a *great* multitude he said, « Someone approached [4] me » : for the touch *made* in [5] faith had received [6] *great* power of healing, and stanched *the stream of* the fountain of blood *that had been flowing for* ⌜a long time [7]. Ye therefore who are *now* through baptism about to put on Christ himself, doubt not *in your heart : all* the stream of the sins *that you have committed* from your childhood is dried up *and destroyed* by the divine grace, according to the greatness of his mercy *toward us.*

1. Ps. XIX, 15. — 2. Matth. IX, 20-22 (verbal diff.). Reff. also to Mark V, 25-34, Luke VIII, 43-48. — 3. Corr. ' believing woman with an issue of blood thought to touch '. — 4. Corr. ' touched '. — 5. Corr. ' of '. — 6. Corr. ' drawn '. — 7. Corr. ' of long standing '.

ܥܠ ܗܘ ܡܫܪܝܐ܀

ܠܚܢ — ܗ — ܐ — ܐܣܝܗ̇ ܠܢܦܫܝ ܡܛܠ ܕܚܛܝܬ ܠܟ܀ ܗܘ ᵃ ܕܡܫܪܐ ܗܘܐ ܒܗܕܡܘܗܝ ܠܙܒܢܐ ܕܫܢ̈ܝܐ ܡܢ ܙܒܢܐ ܒܥܪܣܐ ܐܬܩܪܒ ܠܟ ܡܫܝܚܐ. ܐܠܐ ܡܛܠ ܕܐܨܒܝܬ ܐܝܟ ܐܠܗܐ ܙܕܩ ܗܘܐ: ܠܡܫܪܝܘܬܐ ܕܢܦܫܗ ܥܡ ܕܦܓܪܗ ܠܡܐܣܝܘ ܘܬܚܠܡܘ¹. ܐܡܪܬ ܗܘܐ ܠܗ ܒܚܢܢܟ: ܐܬܠܒܒ ܒܪܝ ܫܒܝܩܝܢ ܠܟ ܟܠܗܘܢ ܚܛ̈ܗܝܟ. ܣܟ̈ܠܐ ܕܝܢ ܝܗܘ̈ܕܝܐ ܠܪܒܘܬܐ ܕܗܠܝܢ ܡ̈ܠܐ ܓܘܕܦܐ ܚܫܒܝܢ ܗܘܘ ܕܐܝܬܘܗܝ. ܡܢ ܕܠܐܢܫܝܢ ܗܘܘ ܕܐܠܗܐ^b ܠܚܘܕ ܐܠܗܐ. ܗܘ ܕܢܫܒܘܩ ܢܫܐ ܠܡܫܒܩ ܚܛ̈ܗܐ ܠܒܢ̈ܝܢܫܐ. ܐܢܬ ܕܝܢ ܡܪܝ ⌐ܚܘܝܬ ܕܐܦ^c ܟܕ² ܠܝ ܒܨܒܝܢܟ ܗܘܝܬ ܒܪܢܫܐ. ܠܐ ܐܬܢܟܝܬ ܐܘ ܫܠܝܬ ܡܢ ܕܐܝܬܝܟ ܐܠܗܐ. ܘܐܦ ܒܪܢܫܐ ܐܬܩܪܝܬ. ܘܗܘ ܕܓܘܕܦܐ ܡܬܚܙܐ ܗܘܐ ܠܗܠܝܢ ܫܪܝܪܐ. ܐܘܕܥܬ ܒܫܘܠܛܢܐ ܐܝܟ ܐܠܗܐ ܫܒܩܬ ܚܛ̈ܗܐ.

a Marg. A ܘܐܦ ܗܢܐ ܕܠܟܠܗܘܢ. ܡܢ ܢܦܫܗ (sic). ܡܫܪܝܐ ܕܝܢ ܡܫܪܝܐ ܗܘܐ ܒܗܕܡܘ̈ܗܝ. ܘܐܡܪ ... ܡܢ ܢܦܫܗ ... — b Corr. ܕܐܠܗܘܬܐ?. — c Corr. (l. ܕܟܕ) ܡܢ ܐܝܬ ܡܢ ܕܐܦ.

1. A ܘܬܚܠܡܘ. — 2. A ܥܒܕ.

On the paralytic.

38 — IV — **VII. — Heal my soul for I have sinned against thee [1] ». —** He [2] that had been paralyzed in his limbs *for a long space of years* was brought near to thee, Christ, laid upon a bed; but, *because* it was thy wish as God to heal *and cure* the paralysis of his soul together with that of his body, thou saidst *to him in thy mercy,* « Be of good cheer, my son, *all* thy sins are forgiven thee ». But the *foolish* Jews thought the greatness of the*se* words *to be* blasphemy, since they considered that it belongs to God only to *be able to* forgive sins *to men* : but thou, *my Lord,* ⌐showedst that, though [3] *of thine own pleasure* thou becamest man, *yet* thou didst not withdraw *or cease* from being God, and [4] namedst thyself man, and what seemed *to these* blasphemy *thou* showedst *to be* true; and *with authority befitting God* forgavest sins, and

1. Ps. XLI, 5. — 2. Matth. IX, 1-6 (cited as John : verbal diff.). Reff. also to Mark II, 3-13. Luke V, 18-25. — 3. Corr. ' making it known that, when '. — 4. Corr. ' both '.

[illegible][a] [illegible]
[illegible][b] [illegible][c] [illegible] ✣

ܥܠ ܗܿܘ ܩܢܛܪܘܢܐ[1] ✣

ܠܛ — ܗ — ܘ — [illegible][d] [illegible]
[illegible][e] [illegible]
[illegible]
[illegible][f] [illegible]
[illegible][g] [illegible]
[illegible]
[illegible]
[illegible][2] [illegible]

a Corr. [illegible]. — b Corr. [illegible]. — c Corr. [illegible]. — d Marg. (sic) [illegible]. — e Corr. [illegible]. — f Marg. [illegible] (sic) [illegible]. — g Corr. [illegible].

1. B marg. εκατονταρχος. — 2. B marg. στρατιωτις.

didst command him that had sinned to *rise and* take up his bed *and go to his house.* God[1] who canst do all *things,* praise to thee!

On the centurion[2].

39 — v — **VI. — Because he knoweth the thoughts of the heart**[3] ». — He[4] that fashioned our hearts alone *as the Maker,* Jesus who is God, ⌜because he knew[5] the treasure of faith that was stored in the *believing* soul of the centurion, of his own will condescended to humble himself and said *to him,* « I[6] will come to thy house and heal thy bondservant *from his sickness* ». And these words drew out his whole heart *and poured it forth and showed it to everyone;* for he believed him to be *himself* true God; and he cried *to him,*

1. Corr. ' Lord '. — 2. Marg. ἑκατόνταρχος. — 3. Ps. XLIV, 22. — 4. Id. XXXIII, 15 LXX (cited as XXXII) « He who fashioned their hearts alone, he who understandeth all their deeds. » — 5. Corr. ' knowing '. — 6. Matth. VIII, 5-10. « But, when..... shall be healed. And I also..... and have many soldiers under my power..... such faith ' » (verbal diff.). Reff. also to Luke VII, 2-9, John IV, 46-50.

[illegible][1] [illegible][2]
[illegible][b] [illegible][a] [illegible]
[illegible]

[illegible][3]

[4] — ܘ — ܘ — [illegible]
[illegible][5]
[illegible][d] [illegible][c] [illegible]
[illegible][e] [illegible]
[illegible]

a Corr. [illegible] (sic) [illegible]. — b Corr. [illegible]. — c Corr. [illegible]. — d Corr. [illegible]. — e Marg. [illegible].

1. B marg. δορυφοροι. — 2. This is inserted in marg. in A and should perh. have been in paint. Over [illegible] and after [illegible] are signs. — 3. A [illegible]. — 4. A [illegible]. — 5. A marg. ins. [illegible].

« Speak the word only and *I know that* my bondservant will he healed. If I, who am a soldier[1], *and bound* under the authority of an *earthly* king, command the soldiers[2] *under my power,* how much more dost thou, *my Lord who art* the Maker of *all* the hosts of angels, say[3] all that thou wishest and it is accomplished[4]⌉? Therefore, Lord, we beg, confirm us also *in thy commandments and* in the orthodox faith, as being good and merciful.

On Simon's mother-in-law.

40 — VI — **VI.** — « **Thou art God that hast done wonders** »[5]. — Even in things that were performed *and done* by thee, Christ, God, according to the dispensation as in a more human fashion there is found something befitting God, and ⌈its rays flash[6] forth the more and ⌈enlighten the eyes of our mind[7]. When, *my Lord,* the mother-in-law[8] of Peter was confined *to bed and vexed* by a fever, *like a physician* thou tookest her by the hand, and raisedst

1. Marg. στρατιώτης. — 2. Marg. δορύφοροι. — 3. Corr. ' above, say '. — 4. Corr. ' done '. — 5. Ps. LXXVII, 14. — 6. Corr. ' the light flashes '. — 7. Corr. ' enlightens our souls '. — 8. Matth. VIII, 14, 15.

[illegible]

[illegible]

[illegible]

a Corr. [illegible] (to follow?). — b Corr. [illegible]. — c Corr. [illegible].

1. B marg. κλινηρη[ς]. — 2. B marg. παραχρη[μα]. — 3. A [illegible]. — 4. A [illegible] B [illegible] marg. A Τιϐεριος B Τιϐεριας.

her *whole* from her disease : and this seems a[1] small thing, and *it is* not *very* wonderful; but the Godhead was[2] in a hidden manner mixed with it, in that she who had been confined to bed[3], ⌈as soon as[4] she arose, immediately[5] and at once began to carry out and perform such things as persons in full health *are wont to do*, so that those who saw it did not even perceive *at all* that she had *ever* been sick, by reason of the change *that had been* sudden*ly wrought in her*. But *visit* our wretched souls also that are *sorely* inflamed by the burning *and destroying* darts of the devil *and* raise *them* according to *thy grace and* thy great mercy.

On the miracle that Jesus did when the apostles were being tossed on the sea of Tiberias.

41 — VII — VI. — « **For thy works are high and my soul knoweth it well** »[6]. — Though thy God-befitting miracles which thou didst[7], Christ, God, *thou who art* the Wisdom of the Father, are above conception, thou didst

1. Corr. ' in some way a '. — 2. Corr. ' is '. — 3. Marg. κλινήρης. — 4. Corr. ' when '. — 5. Marg. παραχρῆμα. — 6. Ps. CXXXVIII, 14. — 7. Corr. ' accomplishedst '.

ܕܢܫܬܪܪܐ[a] ܘܕܠܐ ܫܘܚܠܦܐ ܗܘܝܬ ܒܫܪܪܐ ܒܪܢܫܐ. ܘܐܩܕܡܬ ܡܥܒ̈ܕܢܘܬܐ
ܠܗܠܝܢ ܐܠܗ̈ܝܬܐ. ܒܟܢ ܗܘܝܬ ܠܗܠܝܢ ܐܢܫ̈ܝܬܐ[b]. ܟܕ ܡܢ ܬܪ̈ܬܝܗܝܢ ܡܚܘܐ
ܕܚܕ ܐܝܬܝܟ ܘܗܘ ܗܘ ܕܠܐ ܦܘܠܓܐ. ܟܕ ܥܬܝܕ ܗܘܝܬ ܠܡܚܘܝܘ ܓܠܝܐܝܬ[1]
ܕܡܪܐ ܘܥܒܘܕܐ ܐܝܬܝܟ ܕܗܢܐ ܟܠ. ܐܫܬܥܒܕܬ ܒܨܒܝܢܟ ܠܢܡܘܣ̈ܐ ܕܟܝܢܐ.
ܘܡܫܪܪܐܝܬ ܒܐܢܫܝܐܝܬ[c] ܐܢܬ ܕܐܝܬܝܟ ܥܝܪܐ ܕܡܟܬ ܒܐܠܦܐ ܘܐܬܬܢܝܚܬ. ܟܕ ܥܠ
ܡܣܕܝܐ ܕܐܠܦܐ ܫܟܝܒ ܐܢܬ ܐܬܬܢܝܚܬ[2]. ܘܡܬܥܫܢܐ ܒܝܡܐ ܥܠܥܠܐ
ܗܘܐ. ܘܐܠܦܐ ܡܬܛܪܦܐ ܠܡܬܚܒܠܘ[d]. ܘܐܢܬ ܐܝܟ ܠܐ ܝܕܥ ܫܠܐ ܗܘܝܬ.
ܗܘ ܕܝܕܥ ܟܠ. ܘܒܦܘܡܐ ܕܬܠܡܝܕ̈ܐ ܡܬܐܡܪܢ[3] ܗܘܝ. ܡܠ̈ܐ[e] ܕܡܪܢ ܦܪܘܩ[f]
ܕܗܐ ܐܒܕܝܢ. ܘܗܟܢܐ ܟܕ ܐܬܬܥܝܪܬ ܘܩܡܬ. ܠܪܘ̈ܚܐ ܘܠܝܡܐ
ܦܩܘܕܐܝܬ ܐܡܪ ܗܘܝܬ. ܫܠܝ ܘܫܬܘܩ. ܠܟ ܐܡܪ ܐܢܐ.

a Corr. ܕܡܫܪܪܐ. — b Corr. ܡܬܬܚܡܬܐ. — c Marg. A [illegible] — d Corr. ܗܘܐ. — e Corr. [illegible] — f Corr. ܦܪܘܩܝܢ.

1. A ܓܠܝܬ. — 2. A ܐܬܬܢܝܚܬ. — 3. A ܐܬܐܡܪ.

through them bring it about that it should be believed that *in thy love* thou becamest man truly[1] *and without variation,* and thou causedst the human[2] acts to go before the divine acts, showing through the two that thou art one and the same *without division.* When thou wast about to show plainly that thou art *Lord and* Maker of this universe, *of thine own will* thou didst yield to the ordinances of nature, and *thou who art awake* didst truly and in human fashion sleep in the boat[3], and *resting* on the cushion didst slumber *and take rest :* and a storm prevailed *upon the sea,* and the boat was being driven[4] *to destruction;* and thou as knowing not wast still, thou who knowest all; and in the mouth of the disciples were *being said* the words, « Our Lord, help[5] me *for behold!* we perish » : and so, having *awoken and* risen up, thou saidst *in commanding fashion* to the winds and the sea, « *I say to thee* be still and refrain »; and the *turmoil of the* storm was calmed. *And* therefore we

1. Corr. ' in truth '. — 2. Corr. ' lowly '. — 3. Matth. VIII, 23-27 (verbal diff.), Mark IV. 38, 39 « But Jesus..... perish '. And he ariseth and rebuked..... calm » (verbal diff.). Ref. also to Luke VIII, 22-25. — 4. Corr. ' wrecked '. — 5. Corr. ' save '.

[illegible] [a] [illegible]
[illegible] [b] [illegible] [c] [illegible]

[illegible]

[illegible] — [illegible] — [illegible] — [illegible] [d] [illegible]
[illegible] [1] [illegible]
[illegible] [e] [illegible]
[illegible] [f] [illegible]

a Corr. [illegible]. — b Corr. [illegible], with lines above and under [illegible] and [illegible]. — c Corr. [illegible]. — d Marg. [illegible] (sic) [illegible]. — e Corr. [illegible] (sic). — f Corr. [illegible].

1. A [illegible].

beg thee, still *in thy grace* the *turmoil of* passions *that is* in us, bestowing upon our souls the [1] peace *that comes from thee.*

On the harlot.

42 — VIII — **V. — « I said I will confess my transgression to the Lord »** [2]. — The [3] *evil and* abominable love which the harlot had exchanged and divided with many lovers, *enticing them to destruction,* she *instead* after the manner of a merchant and in approved fashion gathered all together in repentance and poured out upon Jesus *the Saviour of all* whom she had loved; and she *desired and* yearned for the undying and passionless beauty, from which ⌜she gained [4] purification for herself; and, mingling love with fear, inasmuch as she feared *greatly,* she wetted the feet of the Saviour *of us all* with *her* tears; and, inasmuch as she loved, *she* kissed *these;* and she was admitted to *receive*

1. Corr. ' thy '. — 2. Ps. XXXII, 5. — 3. Luke VII, 36-38. — 4. Corr. ' there happened ' (?).

ܠܚܘܒܐ ܕܝܠܗ ܐܝܬܝܗ̇܂ ܟܠ ܗܟܢܐ ܐܦ ܠܢ ܕܐܝܟ ܗܕܐ ܡܟܝܠ ܬܝܒܘܬܐ ܘܫܘܒܩܢܐ
ܕܡܢܗ̇ ܗܒ ܠܢ ܡܪܚܡܢܐ ܘܥܬܝܪ ܒܛܝܒܘܬܐ[a]܀

ܥܠ ܒܪܬܗ ܕܝܐܝܪܘܣ܀

ܡܓ — ܛ — ܘ — ܛܒ ܗܘ ܡܪܝܐ ܘܪ̈ܚܡܘܗܝ ܥܠ ܟܠܗܘܢ ܥܒ̈ܕܘܗܝ܀ — ܐܦ ܠܝܐܝܪܘܣ ܪܫܐ ܘܡܕܒܪܢܐ ܕܟܢܘܫܬܐ ܕܝܗܘ̈ܕܝܐ܂ ܗܘ ܡܪܚܒܢܐ ܘܐܟܣܢܝܐ[1] ܥܡ ܐܠܗܐ[b]܂ ܝܗܒ ܡܫܝܚܐ ܪܘܚܐ ܘܥܘܕܪܢܐ܂ ܗܘ[c] ܕܡܕܢܚ ܫܡܫܗ ܥܠ ܛܒ̈ܐ ܘܥܠ ܒܝ̈ܫܐ܂ ܘܡܚܬ ܡܛܪܗ ܥܠ ܟܐܢ̈ܐ ܘܥܠ ܥܘ̈ܠܐ[d]. ܒܪܬܗ ܓܝܪ ܕܗܢܐ ܡܝܬܐ[e] ܗܘܬ ܘܡܬܬܨܝܒܐ ܠܩܒܘܪܬܐ܂ ܘܥܠܝܗ̇ ܗܘ ܕܡܘܬܐ ܒܝܕ ܩܝܡܬܐ ܠܫܢܬܐ ܐܦܟܗ܂ ܥܢܐ ܘܐܡܪ ܗܘ܂ ܕܠܡܢܐ ܐܢܬܘܢ ܡܬܚܫܒܝܢ܂ ܠܐ ܡܝܬܐ

a Corr. [illegible]. — b Corr. [illegible]. — c Marg. [illegible] (sic) [illegible] — d Marg. A [illegible] B [illegible] — e Corr. [illegible]. — f Corr. [illegible].

1. A [illegible].

from him forgiveness of sins. Therefore bestow upon us also such penitence and the forgiveness that comes from it, thou that art *merciful and* rich in grace[1].

On Jairus' daughter.

43 — IX — VI. — « **Good is the Lord and his mercy is over all his works** »[2]. — Even to Jairus the head *and ruler* of the synagogue of the Jews that was presumptuous and ⌜contended against God[3] Christ gave *pity and* help, « he who maketh the sun to rise on the good and the evil, *and his rain to fall on the just and on the unjust* »[4]. For[5] this man's daughter ⌜had died and been laid out[6] *for burial;* and *concerning her* ⌜the very one[7] who changed death by *means of* the Resurrection *and made it* into sleep *answered and* said, « *Why are*

1. Corr. ' mercy '. — 2. Ps. CXLIV, 9. — 3. Corr. ' hostile '. — 4. Matth. v, 44, 45. — 5. Id. IX, 18, 19 « And, while..... a ruler and drew near and worshipped..... and went with him », 23-26 « And Jesus..... ' Withdraw ye. The damsel..... by the hand and raised the damsel. And that report..... country. » (verbal diff.), Mark v, 43. — 6. Corr. ' was laid out dead '. — 7. Corr. ' he '.

ܐܠܐ ܕܡܟܝܐ ܗܝ. ܘܐܝܠܝܢ ܕܐܠܝܢ ܗܘܘ ܠܗܿ ܕܡܢ ܙܒܢ[a] ܫܟܝܒܐ ܗܘܬ ܐܝܟ ܫܠܕܐ[b].
ܡܒܙܚܝܢ[c] ܗܘܘ ܘܡܓܚܟܝܢ ܒܗ. ܗܘ ܕܝܢ ܟܕ ܐܡܪ ܛܠܝܬܐ ܩܘܡܝ. ܦܣܩ
ܡܢܗܿ ܐܝܟ ܐܠܗܐ ܐܣܘܪܐ ܕܡܘܬܐ. ܘܗܟܢܐ ܡܢ ܒܬܪ ܕܐܩܝܡܗܿ[d].
ܐܝܟ ܐܣܝܐ ܕܐܣܝ ܘܐܩܝܡ ܠܟܪܝܗܐ[e]. ܦܩܕ ܕܢܬܠܘܢ ܠܗܿ ܠܡܐܟܠ. ܟܕ ܨܒܐ ܗܘܐ
ܒܥܒܕܐ ܕܐܝܟ ܗܢܐ ܕܢܟܣܐ ܬܕܡܘܪܬܐ ܐܠܗܝܬܐ[1]. ܘܢܠܦ ܠܢ ܡܟܝܟܘܬ ܪܥܝܢܐ.
ܘܡܛܠ ܗܕܐ ܒܬܗܪܐ ܢܩܪܒ ܬܫܒܘܚܬܐ ܠܚܟܡܬܗ ܘܠܚܝܠܗ ܘܢܘܕܐ ܠܪܘܪܒܘܬ
ܚܢܢܗ.

ܥܠ ܬܪܝܢ ܣܡܝܐ.

ܡܡ[2] — ܝ — ܗ — ܐܬܪܚܡ ܥܠܝ ܡܪܝܐ ܐܬܪܚܡ ܥܠܝ. ܟܕ ܡܫܝܚܐ ܥܒܪ[3] ܗܘܐ ܒܐܘܪܚܐ. ܒܐܬܪܐ ܚܕ ܗܘܐ. ܘܐܬܘ[4] ܒܬܪܗ. ܬܪܝܢ ܣܡܝܐ[f] ܘܡܩܥܝܢ[g] ܘܐܡܪܝܢ. ܒܥܝܢ ܡܢܟ ܒܪܗ ܕܕܘܝܕ ܐܬܪܚܡ ܥܠܝܢ. ܗܘ ܕܝܢ ܢܛܪ ܠܡܣܒܠܗܘܢ[h]

a Corr. ܡܫܠܡܐ (to follow). — b Corr. ܫܠܕܐ. — c Corr. ܡܒܙܚܝܢ. — d Corr. ܡܢ ܒܬܪ ܕܩܡܬ. — e Corr. ܠܗܝ ܕܟܪܝܗܐ ܗܘܬ. — f Marg. ܘܐܬܘ ܒܬܪܗ ܬܪܝܢ ܣܡܝܐ ܟܕ ܡܩܥܝܢ ܘܐܡܪܝܢ (sic) ܥܠܝܢ (sic) ܒܪܗ ܕܕܘܝܕ. ܘܟܕ ܐܬܐ ܠܒܝܬܐ ܩܪܒܘ ܠܘܬܗ ܣܡܝܐ. ܘܐܡܪ ܠܗܘܢ ܝܫܘܥ. ܡܗܝܡܢܝܢ ܐܢܬܘܢ ܕܡܫܟܚ ܐܢܐ ܠܡܥܒܕ ܗܕܐ. ܐܡܪܝܢ ܠܗ ܐܝܢ ܡܪܢ. ܗܝܕܝܢ ܩܪܒ ܠܥܝܢܝܗܘܢ (sic) ܘܐܡܪ. ܐܝܟ ܗܝܡܢܘܬܟܘܢ ܢܗܘܐ ܠܟܘܢ. ܘܡܚܕܐ ܐܬܦܬܚ ܥܝܢܝܗܘܢ (sic).. — g Corr. ܟܕ ܡܩܥܝܢ. — h Corr. ܟܕ ܡܣܝܒܪ.

1. A ܐܠܗܝܬ corr. ܐܠܗܐܝܬ. — 2. A ܡܡ. — 3. ܒ in ink. — 4. B ܗܘܘ.

ye disturbed? She is not dead, but sleepeth ». And they who were mourning for her who had been for some[1] time laid out *as* ⌈a corpse mocked *and jeered* at him. *But he* by saying, « Damsel, arise »[2], cut *away from her* as God the bonds of death; and *so* ⌈after raising her[3] *just* as *if he were* a physician who *cured and* raised ⌈the sick person[4] he commanded *them* to let her be fed; wishing by *an* action *such as* this both to conceal the *God-befitting* miracle, and to teach us lowliness of mind. *And therefore with astonishment* let us offer praise to his wisdom and to his power and *give thanks* to his great mercy.

On the two blind men.

44 — x — V. — « **Have mercy upon me, Lord, have mercy upon me** »[5]. — When Christ was passing by *a certain place on the way,* two blind men[6] followed *and came* after him, ⌈who cried[7] *and said,* « *We pray*, Son of David, have

1. Corr. ' a long '. — 2. Corr. ' dead laughed at him. And by saying, « Damsel, arise, » he '. — 3. Corr. ' when she had risen '. — 4. Corr. ' her that was sick '. — 5. Ps. CXXII, 3 *LXX*. — 6. Matth. IX, 27-30. « When Jesus..... house, these blind men..... opened. » — 7. Corr. ' crying '.

[illegible][a] [illegible][b] [illegible][c] [illegible][d] [illegible][e] [illegible][1] [illegible][f] [illegible]

[illegible]

[illegible][g] [illegible][h] [illegible]

a Corr. [illegible]. — b Corr. [illegible]. — c Corr. [illegible] — d Corr. [illegible]. — e Corr. [illegible] (to follow). — f Corr. [illegible] (to precede). — g Marg. [illegible] (sic) [illegible] (sic) [illegible]. — h Corr. [illegible].

1. A [illegible].

mercy upon us ». *But he suffered the voice of* ⌜their prayer to be prolonged⌝[1] until he had *completed his journey and* entered the house, *and, when* he found that they continued, and yearned[2] to see light, he asked *them* if they believed that he was able to do this; and they ⌜in faith[3] answered *him,* « Yea, Lord, for we have named[4] thee *to be* the Son of David, confessing the truth of the Incarnation *on our behalf;* and we ⌜are convinced that thou art Lord *of angels and* of hosts[5] ». And, when they had heard *him say to them* the words, « According to your faith be it unto you », *their eyes were opened and* they saw. And[6] *we ourselves pray,* Lord, bestow on us the light of the orthodox faith, according to *the abundance of* thy great mercy.

On the man whose hand was withered.

45 — XI — VI. — « **They have sharpened their tongue like that of a**

1. Corr. ' And, having prolonged their prayer '. — 2. Corr. ' asked '. — 3. Corr. ' believingly '. — 4. Corr. ' called '. — 5. Corr. ' know thee to be Lord of hosts also '. — 6. Corr. ' And therefore '.

[Syriac text: 12 lines of Syriac with footnote markers a–h and 1–4]

a Corr. [Syriac text]. — b Corr. [Syriac text]. — c Corr. [Syriac text] (sic). — d Corr. [Syriac text]. — e Corr. [Syriac text]. — f Marg. [Syriac text]. — g Corr. [Syriac text] (sic). — h Corr. [Syriac text].

1. We require corr. [Syriac text], which, if there, is illegible. — 2. A [Syriac text]. — 3. A [Syriac text]. — 4. A [Syriac text].

serpent »[1]. — The[2] people of the Jews that is fond of finding fault and contends with God, that is ⌜strenuous in[3] evil *deeds,* but sluggish towards virtue, blamed[4] Christ the doer of good deeds because he *healed* souls afflicted with bodily disease on the Sabbath *and* freed *them* from their pains : for ⌜he as[5] the *Son and* Word of God and the Father, who had *himself* given them the law, ⌜knew that it did not forbid men[6] to do acts tending to the deliverance of souls on the Sabbath-*day;* for it said, « ⌜No[7] man shall[8] do works upon it, save *only* those that are done by every soul ». For this reason also on the same *Sabbath*-day he *by word* only ordered a certain man ⌜whose hand was withered[9] to stretch this forth, and it was stretched forth *whole.* And *thus* he taught the unjust accusers *themselves* when they saw it that because they had hands withered for the purpose of *doing* good actions they dishonoured the Sabbath; he that is teacher of all things and God, as well as merciful.

1. Ps. CXXXIX, 4. — 2. Matth. XII, 9-13 « Jesus withdrew.... and raise it up. For how much better..... like its fellow. » — 3. Corr. ' zealous for '. — 4. Unintelligible corr. — 5. Corr. ' since he is '. — 6. Corr. ' he knew that it was not forbidden '. — 7. Ex. XII, 16 *LXX* « The first day shall be called holy; and the seventh day shall be set apart and holy unto you, and ye shall do no servile work on them. Nevertheless such things as shall be done by every soul, these only shall be done by you. » — 8. Corr. ' Ye shall not '. — 9. Corr. ' who had a withered hand '.

a A marg. ... (sic) ... B ... — b Corr. ... — c Corr. ... — d Corr. ...

1. Heading illeg. in A. — 2. A marg. Σευηρου. — 3. A om.

Again hymns on the miracles that remained over and on which the holy Severus did not compose hymns; but they are the composition of John son of Aphthonia, first archimandrite of Kenneshre.

On the Canaanite woman.

46 — XII — IV. — « **Come hearken and I will tell all of you the works of God** »[1]. — *Very* great is the faith of the Canaanite woman[2], and it *goes beyond and* surpasses the power of speech. This woman, having abandoned *and spurned the error of* demon-worship and the customs of her fathers, went after the Saviour *of all,* crying, « Have mercy upon me, Lord, Son of David. My daughter is grievously possessed[3] by a demon »; and, when she was called a dog, she asked him for a dog's food : therefore she received the children's food, hearing the words, « Go, be it unto thee *even* as thou wilt » : and *so from*

1. Ps. LXVI, 16. — 2. Matth. XV, 21-28 « And Jesus..... But she came to him and said, ' Lord, help me '. He saith to her..... And the woman was healed from that hour » (verbal diff.). Ref. also to Mark VII, 24-30. — 3. Corr. ' driven '.

ܡܫܟܚܢܘܬܐ ܕܥܠܝܐ. ܥܒܕܬ ܠܒܪܬܗ ܚܐܪܘܬܐ ܡܫܡܠܝܬܐ. ܡܢ ܡܥܒܕܢܘܬܐ ܕܫܐܕܐ. ܗܝܡܢܘܬܗ ܢܬܦܐܐ. ܟܕ ܡܬܟܫܦܝܢ ܠܡܫܝܚܐ ܕܐܝܬܘܗܝ ܐܠܗܐ. ܫܘܒܩܢܐ ܕܚܛܗ̈ܐ ܘܥܘܬܪܐ[1] ܕܪ̈ܚܡܘܗܝ[2] ܪܘܪܒ̈ܐ ◆

ܥܠ ܒܪܗ ܕܐܪܡܠܬܐ[3] ◆

ܡܙ — ܝܓ — ܚ — ܡܪܝܐ ܐܣܩܬ ܡܢ ܫܝܘܠ ܢܦܫܝ ◆ ܐܠܗܐ ܕܐܝܬܝܟ[a] ܘܝܕܥ ܐܢܬ ܠܟܠ [illegible] ܩܕܡ ܕܢܗܘܐ[b]. ܘܝܕܥܬ ܗܘܝܬ ܕܝܚܝܕܝܐ[c] ... ܕܐܪܡܠܬܐ[d] ... ܡܕܝܢܬܐ ... [illegible]

a Corr. [illegible]. — b Corr. [illegible]. — c Corr. [illegible]. — d Marg. [illegible] — e Corr. [illegible]. — f Corr. [illegible].

1. First ܘ in paint. — 2. ܕ in ink. — 3. B ܕܒܪܗ ܐܪܡܠܬܐ.

that time she gained *for* her daughter freed*om to the full* from the operation of the demon. Her faith let us imitate, asking Christ, who is God, for forgiveness of sins and *the riches of* his great mercy.

On the widow's son.

47 — XIII — **VIII.** — « **Lord, thou hast brought up my soul from Sheol** »[1]. — Inasmuch as thou art God and knowest ⌈every *thing* before it[2] happens, and knewest that the *only* son[3] of the widow ⌈was about to[4] meet thee at the gate of *the city of* Naim, thou camest to him, Saviour, of thine own will : and, ⌈as soon as[5] thou hadst seen him, thou commandedst *them to cause* the bier *that carried him* to stand still; and, having *taken him by the hand and* cried[6], « Boy, I say unto thee, rise », thou cleavedst the bonds of death *and releasedst him from them; thereby* prefiguring the perfect resurrection, which thou wast

1. Ps. XXX, 4 *LXX*. — 2. Corr. ' all (things) before they '. — 3. Luke VII, 11-16 « And it befell..... carried it stood still. And he said, ' Young man..... his people » (verbal diff.). — 4. Corr. ' should '. — 5. Corr. ' when '. — 6. Corr. ' said '.

[Syriac text]

[Syriac text]

[Syriac text]

a Corr. [Syriac]. — b Corr. [Syriac]. — c Marg. [Syriac] — d Corr. [Syriac].

1. A pl. — 2. A [Syriac].

pleased to bestow upon the race of *us* men, through thy Cross and death. Wherefore quicken our souls also which are[1] dead *in sin* through repentance *and contrition;* bestowing upon *all of* us *the riches of* thy great mercy.

On the man who had a legion in him.

48 — XIV — I. — « **Thou hast shown thy power among the peoples** »[2]. — *Once,* when thou camest *as man* into the country of the Gadarenes, Christ, God, a legion (λεγεών) of *rebellious* demons among those that were under torments recognised thee as God[3] : wherefore they cried, « What have we to do with thee, *Jesus of Nazareth,* Son of *the living* God? Hast thou come before the time *in order* to torment us? » Having driven these from thy creation, thou sentest them into the herd *as they asked;* thereby showing that, unless thou hadst permitted it, they would not have *dared to* assail[4]

1. Corr. ' is '. — 2. Ps. LXXVII, 15 *LXX*. — 3. Matth. VIII, 28-32 « And, when Jesus..... to torment me? '. Now there was above them a great herd feeding; and the demons..... water » (verbal diff.). Reff. also to Mark V, 1-14, Luke VIII, 26-33. — 4. Corr. ' assailed '.

[illegible][1] [illegible][a]

[illegible]

[illegible] [b] [illegible] [c] [illegible] [d] [illegible] [e] [illegible] [f] [2] [illegible]

a Corr. [illegible]. — b Corr. [illegible]. — c Corr. [illegible]. — d Corr. [illegible]. — e Marg. [illegible] (sic) [illegible] (sic) [illegible] (sic) [illegible] (sic) [illegible]. — f Corr. [illegible] for ο.

1. A sing. — 2. A [illegible].

even the swine. Accordingly ⌜we offer praise to thee for thy *incomprehensible* judgments [1], *mighty Lord* Omnipotent.

On Lazarus.

49 — xv — **VI.** — « **To show thy mightiness to men** » [2]. — When thou wast about, Christ, God, to raise thy friend Lazarus from *among* the dead, and to do the *sign of the* miracle *performed* upon him *by thy* God-befitting *power* (for he had been four days ⌜in the grave and had already begun to putrify [3]), *then* thou showedst many human qualities, since [4] thou didst weep ⌜and pray and ask [5] *as a man*, « Where have ye laid him? », and by crying *with thy voice and saying,* « Lazarus, come forth », thou raisedst alive the

1. Corr. ' praising thy judgments, we glorify thee, the '. — 2. Ps. CXLIV, 12 *LXX*. — 3. Corr. ' having already undergone the putrifaction of the grave '. — 4. John XI, 1 « There was there a certain..... and of Martha », 33-40 « But Jesus..... four days '. Jesus said to her... that stone », 43, 44. — 5. Corr. ' praying and asking '.

[illegible]

[illegible]

— I — [illegible] [b] [illegible] [c] [illegible] [d] [illegible]

a Corr. [illegible] (to follow). — b Marg. [illegible] — c Corr. [illegible]. — d Corr. [illegible].

1. A [illegible].

dead man *who was wrapped in a shroud and* bound *and girt* with grave-clothes; showing by the two things *which thou didst* that thou art one and the same God incarnate *without variation* and indivisible, who doest acts befitting God and human acts. *And* therefore free *and release* us also from *the* chains *and fetters* and passions[1] *of sin,* according to *the abundance of* thy great mercy.

On the man who was going down from Jerusalem to Jericho.

50 — XVI — I. — « **Man was made like to vanity** »[2]. — A[3] man, having left Jerusalem his first country, ⌜full of peace[4], *that is the blessed delight in* Paradise, descended to Jericho which is low *and lies in a valley* and is a place of much toil, *or* the conversation of this world *of time.* Wherefore also, having fallen ⌜into the hands of suprasensual robbers[5], he was stripped

1. Corr. 'our passions'. — 2. Ps. CXLIII, 4 *LXX*. — 3. Luke X, 30-35 (verbal diff.). — 4. Corr. 'peaceful'. — 5. Corr. 'among immaterial brigands (λῃσταί)'.

ܕܠܬܒܪ ܚܫܫܐ ܡܬܬܒܪܢܐ[a]. ܐܬܦܫܛ ܠܗ ܡܢܗܘܢ ܘܐܫܬܠܚ ܫܘܦܪܐ ܡܢ
ܐܣܛܠܐ[1] ܫܘܒܚܢܝܬܐ ܕܛܝܒܘܬܐ. ܘܐܬܡܚܝ ܒܚܫܐ. ܐܠܐ ܐܠܗܐ ܗܘ ܕܡܛܠܬܢ
ܐܬܓܫܡ ܘܐܬܩܪܝ[b] ܫܡܪܝܐ: ܟܕ ܚܙܝܗܝ ܕܪܡܐ ܐܩܝܡܗ ܘܐܪܟܒܗ ܥܠ
ܒܥܝܪܐ ܕܝܠܗ. ܐܝܬܝܗ ܘܐܫܠܡܗ ܠܥܕܬܐ. ܗܝ ܕܐܝܟ ܦܘܬܩܐ ܠܟܠ
ܐܢܫ ܡܩܒܠܐ. ܕܢܒܥܐ ܟܠܢ ܒܥܒܕܐ ܕܢܦܪܘܩ ܘܢܦܨܐ ܠܢ ܡܢ ܡܚܘܬܐ[c]
ܕܡܚܘܬܢ ܟܣܝܬܐ. ܘܢܕܢܚ ܢܘܗܪܗ ܒܢܦܫܬܐ ܕܟܠܢ܀

ܫܠܡ ܡܥܢܝܬܐ ܕܐܪܟܝܡܢܕܪܝܬܐ. ܕܬܕܡܪܬܐ܀[2]

ܬܘܒ ܡܥܢܝܬܐ ܕܥܠ ܐܘܪܥܐ ܕܦܪܘܩܢ ܝܫܘܥ ܡܫܝܚܐ܀

ܢܐ — ܐ — ܓ — ܐܣܬܟܠܘ ܫܛܝܐ ܕܥܡܐ܀ ܬܘ ܠܟܘܢ ܡܟܝܠ ܒܢܝܐ ܕܠܐ
ܡܬܛܦܝܣܢܘܬܐ. ܓܘܢܘ ܘܐܪܟܢܘ ܡܫܡܥܝܬܟܘܢ ܠܩܠܐ ܕܬܐܘܠܘܓܝܐ ܕܡܢ
ܛܠܝܐ[d] ܙܥܘܪܐ ܡܬܙܡܪܐ. ܘܐܣܬܟܠܘ ܚܬܝܬܐܝܬ ܐܝܟܢܐ ܠܗܘ ܕܙܩܝܦ

a Corr. ܡܬܬܒܪܢܐ ܕܚܫܫܐ ܬܒܪ. — b Corr. ܕܐܬܩܪܝ (sic) ܗܘ. — c Corr. ܕܡܢ (to follow). — d Marg. ܛܠܝܐ ܕܝܢ ܐܬܐ ܙܥܘܪܐ ܟܝܢܐ.

1. B marg. στολή. — 2. A om.

by them and was bereft of the *glorious* robe (στολή) of grace, and was smitten by passions : but God, who became incarnate for our sake and [1] was called a Samaritan, when he had *seen him lying* raised him up *and made him ride* upon his own beast, *and brought him and* delivered him to the church, which *like an inn* receives every man [2] : whom let us *all* beg to *save and* rescue us from *the* wounds *of* our secret *stripes,* and *to* make his light to shine in the souls of us all.

The hymns of the archimandrite on the miracles are ended.

AGAIN HYMNS ON THE RECEPTION OF OUR SAVIOUR JESUS CHRIST.

51 — I — III. — « **Understand, ye foolish among the people** » [3]. — Come ye now, children of disobedience, *bend and* incline your ears to *the voice of* the theology *sung* by [4] the little children [5], and perceive *carefully* how *they*

1. Corr. ‘ who ’. — 2. No doubt ‘ δέχεται πάντας’, with an allusion to the word πανδοχεῖον. — 3. Ps. XCIV, 8. — 4. Corr. ‘ of ’. — 5. Matth. XXI, 15.

[Syriac]

a Corr. [Syriac]. — b Corr. [Syriac] (to precede). — c Corr. [Syriac]. — d Corr. [Syriac]. — e Corr. [Syriac]. — f B marg. [Syriac]. — g Corr. [Syriac]. — h Marg. [Syriac] (sic) [Syriac].

1. A om. — 2. A [Syriac]. — 3. A [Syriac].

cried out and praised¹ him that was riding upon a *vile* colt, *the foal* of an ass, as if he were mounted on *a chariot of* cherubim, saying², « Hosanna in the heights! Blessed ⌜art thou that hast come *in humility* and shalt come³ again *in glory.* »

52 — II — **IV.** — « **Lord God of my salvation** »⁴. — What shall we admire of *the things that happened at* thy entrance⁵, Son of God, who for our sake becamest incarnate? The vileness of the things seen or the God-befitting character of the things understood? When I see the ass's colt⁶, I understand the people taken from among the peoples, Lord, whom thou didst release from the bonds of error⁷ and upon whom thou didst *spiritually* sit and rest, as upon *the back of* the *holy* cherubim; when the branches and garments *and robes* that they *strewed and* spread upon the ground, I think of thee, *my Lord,* who saidst *to thy disciples,* « Be of good cheer, *for* I have overcome the world »⁸, and hast persuaded *and strengthened and caused* those

1. Corr. ' praising '. — 2. Corr. ' they cried '. — 3. Corr. ' is he that hath come and cometh '. — 4. Ps. LXXXVIII, 2. — 5. Corr. ' reception '. — 6. Matth. XXI, 7, Mark XI, 7, Luke XIX, 35, John XII, 14 (none quoted). — 7. Corr. ' ignorance '. — 8. John XVI, 33.

[illegible]

ܢܓ — ܓ — ܐ — [illegible]

a Corr. [illegible]. — b Corr. [illegible]. — c Corr. [illegible] (sic). — d Corr. [illegible]. — e Corr. [illegible]. — f Corr. [illegible]. — g Corr. [illegible].

1. ܘ in ink.

who have believed in thee to strip off *readily* for thee not garments *and raiment* only, but also their *own very* flesh : when I see the leaves of *high* palm-trees, and hear the little children *crying and* saying, « Hosanna in the heights! », I cry with them, recognising thee to be the same, earthly and heavenly; *and I say,* « Blessed art thou that hast come and *shalt* come[1] again. »

53 — III — I. — « **Before all the people** »[2]. — *Very* great is the depth of the *holy God-befitting* mystery of thy Humanization, Christ. *Even* in the very conditions, humble and *human, of* the dispensation of the voluntary exinanition there *clearly* flashes[3] forth the height of thy Godhead that is *glorious and* beyond approach. For lo!, when thou wast sitting upon the colt, the foal of an ass, and entering Jerusalem the *holy* city, *for the saving Passion,* as if thou wast *divinely* sitting[4] upon the cherubim, and being carried up *in glory* to beaven, thou wast recognised[5] by the *great* concourse[6] *of* those who accompanied thee. For, as[7] before the Lord of ⌜created things[8], they

1. Corr. ' comest '. — 2. Ps. cxv, 14, 18. — 3. Corr. ' shines '. — 4. Corr. ' mounted '. — 5. Unintelligible corr. — 6. Corr. ' multitude and '. — 7. Corr. ' also '. — 8. Corr. ' all

[illegible]

a Corr. [illegible]. — b Corr. [illegible]. — c Corr. [illegible]. — d B marg. [illegible]. — e Corr. [illegible]. — f Marg. [illegible] (sic) [illegible]. — g Corr. [illegible]. — h Corr. — [illegible] (sic) [illegible]. — i Marg. [illegible].

spread *and strewed* garments *and robes* on the ground *before thee;* and as to the merciful God they *bare* olive-branches *and* brought *them* near before thee; *so* also they ⌜glorified *thee with* palm-leaves as[1] the high *God.* To ⌜these things[2] *therefore* witness is borne by the true[3] *and sincere* utterance of the babes who praised thee *and said,* « Hosanna[4] in the heights! Blessed art thou that hast come *in humility* and *shalt* come[5] again *in glory.* »

54 — IV — **VII.** — « **Blessed is he that cometh in the name of the Lord** »[6]. — The God of the prophets, of whom David sang, prophesying that which was to come to pass *and saying,* « Out of the mouth of babes and sucklings hast thou confirmed *and established* praise »[7], he to-day, sitting upon a *vile* ass's colt, is praised by *little* children crying[8] *to him,* « Hosanna to the Son of David! Hosanna *above* in the heights! », and confess*ing* the same to be in the flesh Son of David and the high God *the Son of God.* Wherefore, while we marvel with the same *divine* prophet, let us say *with great and* God-befitting[9] *astonishment,* « Lord, our Lord, how wonderful is thy name

1. Corr. ' stretched palm-leaves over as for '. — 2. Corr. ' this also '. — 3. Corr. ' unaffected '. — 4. Matth. XXI, 15 (not quoted). — 5. Corr. ' comest '. 6. Ps. CXVII, 26. — 7. Ps. VIII, 3 LXX « Out of the mouth of babes and of sucklings thou hast established praise. » — 8. Corr. ' who cry '. — 9. Corr. ' in God-befitting fashion '.

ܐܟܚܕܐ ܢܫܒܚ ܥܡ ܛܠܝܐ: ܡܒܪܟ ܐܢܬ ܗܘ ܕܐܬܐ ܘܐܬܐ ܬܘܒ ܒܫܘܒܚܐ
ܡܫܪܪܢܘܬܐ. ܗܘ ܕܡܢ ܫܘܟܐ ܪܟܝܟܬܐ ܘܠܐ ܡܫܡܠܝܬܐ. ܠܫܘܒܚܐ
ܓܡܝܪܐ ܘܡܫܡܠܝܐ ܫܪܪ ܘܫܬܐܣ. ܫܘܒܚܐ ܠܟ܀

ܢܗ — ܗ — ܐ — ܒܢܝ ܨܗܝܘܢ ܢܕܘܨܘܢ ܒܡܠܟܗܘܢ܀ ܐܘ ܐܝܬܘ ܠܡܪܝܐ ܫܘܒܚܐ ܘܐܝܩܪܐ܀ ܐܝܠܝܢ
ܕܪܓܝܓܝܢ ܠܡܦܓܥ ܪܘܚܢܐܝܬ ܠܡܫܝܚܐ ܦܪܘܩܢ ܘܠܐܠܗܐ ܫܡܝܢܐ. ܝܩܪܘ
ܪܟܒܘܬܗ ܐܘ ܡܘܬܒܗ ܗܘ ܕܥܠ ܥܝܠܐ ܡܣܠܝܐ ܒܪ[a] ܐܬܢܐ. ܘܠܚܫܝܫܘܬܐ
ܒܗܝܡܝܬܐ ܘܠܗܢܝܘܬܐ[1] ܛܢܦܬܐ ܕܒܣܪܐ ܫܥܒܕܘ ܘܪܟܟܘ. ܘܒܝܕ[b]
ܡܠܬܐ ܕܥܠ ܗܝܡܢܘܬܐ ܐܝܟܢ[c] ܕܐܟܪܙܘ ܬܪܝܨܐܝܬ ܦܫܩܘ[d] ܠܢ
ܡܠܦܢܐ[e] ܕܥܕܬܐ. ܐܪܝܡܘ ܠܟܘܢ ܒܡܚܫܒܬܐ ܠܪܘܡܐ ܐܝܟ ܕܠܘܬ.
ܘܗܟܢܐ[f] ܒܝܕ ܡܠܐ ܢܗܝܪܐ[g] ܕܬܐܘܠܘܓܝܐ. ܫܒܚܘܗܝ[h] ܐܝܟ
ܕܒܛܪܦܐ ܚܘܪܐ ܕܕܩܠܐ. ܟܕ ܡܩܪܒܝܢ[i] ܐܢܬܘܢ ܠܡܪܚܡܢܘܬܗ ܫܘܒܚܐ
ܒܐܘܫܥܢܐ[2] ܐܘ ܒܣܘܟܐ[j] ܕܙܝܬܐ[k]. ܘܐܡܪܝܢ ܥܡ ܥܘܠܠܐ ܐܦܢܝ

a Corr. ܕ. — b Corr. ܠܘܬ (for ܒܝܕ ?). — c Corr. ܗܘ. — d Corr. ܐܫܬܡܥܘ. — e Corr. ...ܕܝ ܡܢ (illeg.). — f Corr. ܠܘܬ ܕܡܠܐ (sic) ܕܠܘܬ ܐܝܟܢ ܡܫܟܚܝܢ. — g Corr. ܕܢܗܝܪܬܐ. — h Corr. ܫܒܚܘ. — i Corr. ܡܙܡܪܝܢ. — j Corr. ܒܝܕ ܣܘܟܐ. — k Marg. A ܗܘ ܕܡܢ ܒܝܕ ܣܘܟܐ ܕܕܩܠܐ ܢܫܬܒܚ ܐܝܟ ܡܪܝܡܐ

1. A ܘܠܗܢܝܘܬܐ. — 2. B sing. A ܒܐܘܫܥܢܐ.

in all the earth! »[1], and together with the infant[2] *children* let us *all* sing *and say,* « Blessed ⌜art thou that hast come and comest[3] again *with glory,* who from a *tender and* incomplete age didst confirm *and establish* perfect and complete praise, praise to thee! »

55 — v — I. — « **The children of Zion shall rejoice in their king** »[4]. « **O! bring to the Lord glory and honour** »[5]. — Ye that are desirous of spiritually meeting Christ *our Saviour* and the heavenly God, honour his *riding or* sitting upon the *vile* colt, *the foal* of an ass; and subdue *and assuage* bestial lusts and the *foul* pleasures of the flesh; and through[6] the principles concerning[7] the faith which the[8] doctors[9] of the church rightly[10] *proclaimed or* laid down *for us* raise[11] yourselves *in your minds to a height* as ⌜if they were[6] a palm-tree, *and thus* ⌜through resplendent[12] expressions of theology *utter* praise[13] as with white leaves *from palm-trees,* offering[14] praise to his great mercy *with Hosannas or* with[15] olive-branches[16], and saying *with the babes,*

1. Ps. VIII, 2 (not quoted). — 2. Corr. ' infants '. — 3. Corr. ' is he that hath come and cometh '. — 4. Ps. CXLIX, 2. — 5. Id. XIX, 1. — 6. Corr. ' upon '. — 7. Corr. ' of '. — 8. Corr. ' by the '. — 9. Illeg. corr. — 10. Corr. ' were rightly '. — 11. Corr. ' raising '. — 12. Corr. ' by illustrious '. — 13. Corr. ' praise him '. — 14. Corr. ' singing a song of '. — 15. Corr. ' by means of '. — 16. Marg. A « That by means of palm-branches he should be praised as exalted is taken from the fact itself, inasmuch as a

ܐܠܝܢ ܐܘܫܥܢܐ ܒܪ̈ܘܡܐ[a]. ܐܘܫܥܢܐ ܠܒܪܗ ܕܕܘܝܕ. ܒܪܝܟ ܕܐܬܐ ܘܥܬܝܕ[b]
ܕܐܬܐ ܀

ܢܘ[1] — ܘ[1] — ܒ — ܪܡ ܗܘ ܥܠ ܟܠܗܘܢ ܥܡܡܐ ܡܪܝܐ ◆ ܐܢܗܘ ܕܟܕ ܥܠ ܥܝܠܐ ܒܪ ܐܬܢܐ ܝܬܒ
ܗܘܐ ܦܪܘܩܐ ܕܟܠ ܝܫܘܥ: ܛܠܝ̈ܐ ܙܥܘܪ̈ܐ ܕܐܠܗܘܢ ܐܠܗܐ ܡܫܬܘܕܥܝܢ ܗܘܘ[2]
ܠܗ: ܟܕ ܒܪܗ ܕܕܘܝܕ ܩܪܝܢ ܗܘܘ: ܘܬܫܒܘܚܬܐ ܕܒܡܪ̈ܘܡܐ ܡܫܒܚܝܢ[3] ܘܟܠܗ
ܟܠܗܘܢ ܡܩܪܒܝܢ ܗܘܘ. ܘܡܫܠܡܝܢ ܐܘܫܥܢܐ ܡܩܪܒܝܢ ܗܘܘ ܟܠܗܘܢ
ܘܐܡܪܝܢ. ܐܘܫܥܢܐ ܠܒܪܗ ܕܕܘܝܕ: ܐܘܫܥܢܐ ܒܡܪ̈ܘܡܐ. ܐܦ ܚܢܢ ܐܚ̈ܝܢ
ܠܥܡܢܘܐܝܠ. ܠܐ ܒܬܪ̈ܝܢ ܕܝܢ ܢܦܠܓ ܠܬܪ̈ܝܢ. ܐܠܐ ܠܗ[4] ܟܕ ܠܗ[4] ܘܐܝܟ
ܕܝܢ ܕܐܠܗܘܗܝ ܐܠܗܐ ܒܐܘܣܝܐ: ܘܐܝܟ[c] ܕܒܝܕ ܡܕܒܪܢܘܬܐ ܒܨܒܝܢܗ ܗܘܐ ܕܠܐ
ܫܘܚܠܦܐ ܒܪܢܫܐ. ܟܕ ܐܦܠ ܘܢܛܝܒ ܢܦܫܢ ܠܡܐܬܝܬܗ[5] ܕܬܪܬܝܢ ܕܡܢ ܫܡܝܐ.. ܘܠܘܬ
ܡܛܠܬܐ ܕܐܠܦܢ ܕܢܥܒܕܢ ܥܒܕܐ ܛܒܐ ܒܝܕ ܦܘܠܚܢܐ ܕܡܥܒܕܢܘܬܐ ܢܩܪܘܒ.
ܐܢܚܢܐ ܕܢܬܠ ܗܘ̈ܠܐ. ܟܕ ܦܐܪ̈ܐ ܕܟܝܢܘܬܐ ܡܬܢܚܝܢ[6d] ܢܫܬܒܚ.

ܡܛܠ ܕܡܫܘܕܥܢܐ ܥܡܠܐ. ܐܝܟ ܡܢ ܕܐܡܪ ܐܠܗܘܢ (bis) ܐܠܗܐ ܕܙܝܬܐ. ܗܘ [ܕܝܢ] ܕܐܝܟ ܡܫܒܚܢܐ ܢܬܚܫܒ ܒܝܕ ܛܘܪ̈ܦܐ ܕܙܝܬܐ
ܕܝܢ ܐܝܬܘܗܝ ܠܗ ܡܢ ܡܫܘܕܥܢܐ ܥܡܠܐ. ܐܠܐ ... ܕܝܢ ܕܡܫܘܐܘܬܐ ܕܩܠܐ ܗܘ ܕܫܡܐ ܕܚܢܢܐ. ܒܠܫܢܐ ܝܘܢܝܐ ܠܫܡܐ ܕ[ܙܝܬ]ܐ.
ܐܝܬ ܓܝܪ ܬܪܬܝܢ ܡܠܝܢ ܝܘܢܝ̈ܬܐ (sic) ܐܠܐܝ. ܙܝܬܐ ... ܐܦ B ܚܢܢܐ ἐλέῃ ἐλαῖαι ܙܝ̈ܬܐ.

a Corr. ܒܡܪ̈ܘܡܐ.— b Corr. ܘܬܘܒ. — c Corr. ܕܐܦ. — d Corr. ܒܬܪ ܕܡܢ.

1. A om. — 2. B om. — 3. A ܡܫܒܚܝܢ. — 4. A ܗܘ. — 5. Over this is written in paint ܘ. — 6. A ܡܬܢܚܝܢ.

« Hosanna in the height[1] ! *Hosanna to the Sòn of David!* Blessed is he that hath come and ⌜shall come[2]. »

56 — VI — II. — « **The Lord is high above all peoples** »[3]. — If, when Jesus *the Saviour of all* was sitting upon an ass's colt, the little children recognised him to be God, since they called him Son of David, and *sang* « Praise in the heights ! » *and all* offered him *this praise,* and *all* together *with one voice* cried *and said,* « Hosanna to the Son of David! Hosanna in the heights! », let us also, *brethren,* not separate Emmanuel into two *in any wise,* but *bless and* worship the same person with the Father and the *Holy* Spirit, *inasmuch as* he[4] is God in essence (οὐσία) *and also* as[5] by way of dispensation he *of his own will* became man without variation, and let us prepare ourselves for his second coming from heaven *through the performance of good deeds;* in order that in place of branches we may meet him with *our* virtues blooming *with*

palm-tree is high; [but] that by means of olive-branches he should be considered to be praised as merciful is not taken from the fact itself, but..... from the similarity of sound of the name for mercy in the Greek tongue to the name for [olive] : for there are two Greek words *elee,* ' an olive ', and *elee* also ' mercy '..... », B " Mercy ἐλέῃ ἐλαῖαι olives ".

1. Corr. ' heights '. — 2. Corr. ' cometh again '. — 3. Ps. CXIII, 4. — 4. Corr. ' who '. — 5 Corr. ' even after '.

ܡܫܬܠܚܝܢ ܣܓܝ ܡܢ ܠܒܘܫܐ ܕܠܐ ܡܬܪܓܫܢܐ ܕܒܝܫܘܬܐ. ܢܩܘܡ ܩܕܡ ܗܘ

ܒܝܡܐ. ܘܢܣܒ[a] ܫܘܒܩܢܐ ܕܚܛܗ̈ܐ ܐܝܟ ܥܘܬܪܐ ܕܪ̈ܚܡܘܗܝ ܪ̈ܘܪܒܐ܀

ܢܙ — ܙ — ܙ — ܡܢ ܦܘܡܐ ܕܝܠܘ̈ܕܐ ܘܕܝܢܘ̈ܩܐ ܬܩܢܬ ܬܫܒܘܚܬܐ[1]܀ ܡܐ ܕܠܘܬ ܨܒܝܢܟ ܘܒܪܓܬܐ ܕܦܘܪܩܢܐ ܕܓܢܣܢ

ܥܬܝܕ ܗܘܝܬ ܠܡܐܬܐ: ܘܠܡܫܠܡܘ ܢܦܫܟ ܠܚܫܐ. ܡܛܠ ܙܩܝܦܐ ܡܚܝܢܐ ܕܝܠܟ

ܗܘܝܬ ܐܡܪ ...

a Corr. … — b Corr. … (perh. preceded by another word). — c Corr. … … (sic). — d Marg. … — e Corr. … — f Corr. … — g Corr. … (sic). — h Corr. … … (sic).

1. A … — 2. B … — 3. A in marg. (… in ink).

gladness, and, stripped of the *suprasensual* raiment of wickedness, we may stand before that judgment-seat (βῆμα), and receive[1] forgiveness *of sins,* according to *the riches of* his great mercy.

57 — VII — **VII. — « Out of the mouth of boys and of children thou hast established praise »**[2]. — When of thine own will and with desire for the sake of *the* salvation *of* our *race* thou wast *about to* come[3] *and deliver thyself* to the Passion through[4] the *life-giving* Cross, some[5] time before thou saidst to thy disciples, Christ, God, « I have desired to eat this Passover *with you before I suffer* »[6]. For thou wast about, *my Lord,* to overcome *and destroy the tyrant* death who had prevailed over us by means of a Resurrection *after three days. And* so, when at the same time thou wast making an entry into Jerusalem *with thy disciples,* and wast sitting upon the *borrowed*[7] colt, *the foal* of an ass, they who came to meet *thee* honoured *thee* with victory-clad leaves, some of palm, as the exalted one, and some of olive as the *merciful*

1. Corr. ‘ be admitted to ’. — 2. Ps. VIII, 3.— 3. Corr. ‘ coming ’. — 4. Corr. ‘ of ’. — 5. Corr. ‘ a long ’. — 6. Luke XXII, 14-16 « And, when..... and the twelve apostles also with him..... in the kingdom of God’. » — 7. B ‘ vile ’.

ܘܚܢܢ ܘܪܚܡ ܥܠ ܓܢܣܢ[a]: ܦܘܡܐ ܕܝܢ[b] ܕܝܠܘܕ̈ܐ. ܕܒܡܙܘܥܐ ܗܘܐ ܕܪܘܚܐ ܩܕܝܫܐ ܘܠܐ ܒܝܘܠܦܢܐ ܕܒܢܝ̈ܢܫܐ: ܒܬܗܪܐ ܩܥܐ ܗܘܐ ܘܡܟܪܙ: ܕܒܬܪ ܚܫܟ ܠܐ ܡܩܘܐ ܐܢܬ ܒܡܘܬܐ: ܐܠܐ ܩܐܡ ܐܢܬ ܘܐܬܐ ܒܫܘܒܚܐ. ܐܡܪ ܗܘܐ: ܒܪܝܟ ܗܘ ܕܐܬܐ ܒܫܡܗ ܕܡܪܝܐ. ܡܪܐ ܟܠ ܫܘܒܚܐ ܠܟ܀

ܫܠܡ ܡܕܖ̈ܫܐ ܕܐܘܫܥܢܐ[1]܀

ܡܕܖ̈ܫܐ ܕܥܠ ܝܗܘܕܐ ܡܫܠܡܢܐ ܘܥܠ ܚܫܐ ܕܦܪܘܩܢ܀

ܠܚ — ܐ — ܒ — ܕܚܠܘ ܡܢ ܡܪܝܐ ܟܠܗܘܢ ܩܕܝܫܘܗܝ܀ ܐܢ ܡܢ ܣܛܢܐ ܟܕ ܡܛܟܣܐ ܕܡܠܐܟܐ ܐܚܝܕ ܗܘܐ ... [c] ... ܐܟܠܩܪܨܐ ... ܢܦܠ ܡܢ ܠܥܠ ... ܐܫܥܝܐ ܢܒܝܐ[2] ... ܐܝܟܢܐ ܢܦܠ ܟܘܟܒܐ ܕܨܦܪܐ ... ܐܣܟܪܝܘܛܐ[4] ...

a Corr. [illegible]. — b Corr. [illegible] (sic : to follow?). — c Marg. [illegible] (sic).

1. B [illegible]. — 2. A [illegible]. — 3. ܪ in paint. — 4. B marg. Σκαριωτις.

one who had *pity and* mercy on our race [1]. But the mouth of babes, *which* at the instigation of the Holy Spirit and not of *the* teaching *of men* ⌜cried out *in wonder* and declared [2] that *after thy Passion* thou shouldst not abide in death, but rise and come *in glory*, said, « Blessed is he that cometh *in the name of the Lord* »; Lord of all, praise to thee!

The hymns on the Hosannas are ended.

Hymns on Judas the traitor and on the Passion of our Saviour.

58 — I — II. — « **Fear the Lord, all his saints** » [3]. — If the devil, while holding the rank of an angel, was of his own will [4] affected with *the* vice *of pride* and fell *from on high,* for whom *Isaiah* the prophet also lamented, saying, « How hath the morning-star fallen! », who by reason of *being lifted up with* arrogance became darkness, let no one wonder at Judas *Iscariot,* who after receiving *selection and* rank as an apostle in ⌜the power and under the

1. Cf. p. 98, note 16. — 2. Corr. ' crying out and declaring '. — 3. Ps. XXXIV, 10 LXX. — 4. Is XIV, 10, 11, adding, « But in the version used by the Greeks he says. ' How hath the morning-star fallen! ' ».

ܠܡܫܠܛܢܘܬܐ[1] ܡܙܘܥܬܐ ܕܚܐܪܘܬܗ. ܐܬܐܚܕ[a] ܒܟܘܪܗܢܐ ܕܡܫܠܡܢܘܬܐ. ܐܠܐ ܒܬ
ܬܗܪܐ ܢܩܪܒ[1] ܐܢܫ ܬܫܒܘܚܬܐ ܠܡܓܪܬ ܪܘܚܐ[1] ܕܪܒܗ[b] ܠܐܠܗܐ ܕܐܬܒܣܪ. ܕܐܝܟܢܐ ܐܦ
ܡܢ ܒܬܪ ܚܒܠܐ ܕܐܝܟ ܗܢܐ. ܕܢܬܦܢܝܘܗܝ ܨܒܐ ܗܘܐ ܬܘܒ ܒܝܕ ܡܪܬܝܢܘܬܐ
ܚܟܝܡܬܐ ܕܡܠܦܢܘܬܗ[c]. ܟܕ ܠܡܫܠܛܢܘܬܐ ܚܐܪܬܐ ܕܚܐܪܘܬܗ ܠܐ ܐܠܨ
ܗܘܐ ܐܝܟ ܒܪܘܝܐ. ܡܟܝܠ ܕܝܢ ܡܛܠ[d] ܕܠܫܘܡܠܠܐ ܬܐܬܐ ܡܕܒܪܢܘܬܐ[1].
ܠܗܘ[e] ܡܫܠܡܢܘܬܐ ܐܣܬܝܥ ܥܡܗ ܐܬܥܣܩ. ܟܕ ܣܝܒܪ ܕܚܠܦܝܢ ܨܠܝܒܐ[2]
ܕܥܠܝܢ ܦܪܘܩܝܐ ܒܒܣܪ. ܘܙܟܐ ܠܡܘܬܐ ܘܕܫ[3] ܚܝܠܗ. ܠܗܘ ܕܐܦ ܢܩܪܒ[1]
ܬܫܒܘܚܬܐ[f] ܟܕ ܐܡܪܝܢ ܚܢܢ. ܠܐ ܡܬܕܪܟܢܐ ܫܘܒܚܐ ܠܟ܀

ܢܛ — ܒ — ܒ — ܐܢܬ ܗܘ ܐܠܗܐ ܕܥܒܕܬ ܬܕܡܪ̈ܬܐ܀ ܡܢܗܘܢ ܕܥܒ̈ܕܐ[g] ܕܥܒܕܬ ܝܕܥܢ.
ܕܐܢܬ ܗܘ ܐܝܟ ܒܪܘܝܐ ܚܟܝܡܐ ܡܚܕܬܢܐ ܕܟܝܢܐ[1] ܕܒ̈ܢܝ ܐܢܫܐ[h]
ܡܫܝܚܐ ܐܠܗܐ. ܐܝܟܢܐ ܕܡܢ ܒܪܫܝܬ ܟܕ ܒܪܝܬ[i] ܠܐܕܡ ܘܫܪܝܬܗ
ܒܦܪܕܝܣܐ ܕܒܘܣܡܐ: ܘܐܩܪܒܬܗ ܘܐܫܘܬܦܬܗ ܠܡܡܠܠܐ ܕܥܡܟ: ܫܪܝܬ

a Corr. ܒܪܘܚܐ ܡܙܝܥܢܝܬܐ ܕܚܐܪܘܬܗ ܐܬܚܫܬ. — b Corr. ܠܐ ܐܣܝܪܘܬ ܚܡܬܐ ܕܡܠܦܢܐ. — c Corr. ܡܠܦܢܝܬܐ (sic). — d Corr. ܡܛܠ. — e Corr. ܒ ܕܡܫܘܡܠܝܘܬܐ. — f Corr. ܢܩܪܒ. — g Corr. ܕܣܘܥܪܢܐ. — h Corr. ܕܝܠܢ. — i Corr. ܓܒܠܬ.

1. B marg. Ινσζιηαιον (sic). — 2. A ܨܠܝܒܐ. — 3. A ܘܕܫ.

impulse of his freedom was seized[1] with *the disease of* treachery; but *in astonishment* let a man *offer* praise *to* the ⌜long-suffering of his Master[2], God who became incarnate, how even after such corruption he wished to restore him *again* through[3] *the wise* admonitions ⌜of his teaching[4], while he did not as Creator put constraint upon the uncontrolled liberty *of his freedom;* but thenceforward, ⌜in order *that* the dispensation *might be brought to* completion[5], he worked together with him in *order to accomplish* the treason, enduring the *saving* Cross on our behalf in the flesh and overcoming death *and trampling on its power : to* whom also let us *offer* praise, saying, « Incomprehensible one, praise to thee ! »

59 — II — **II.** — « **Thou art God who hast done wonders** »[6]. — From the acts[7] themselves *which thou didst* we have known thee to be the *wise* Maker and renewer of the[8] nature *of men,* Christ, *God.* As *in the beginning,* when thou createdst[9] Adam and placedst *him* in the Paradise of delight, and *didst admit him to and* gavest *him* a share in intercourse with thee, thou puttest

1. Corr. ' uncontrolled impulse was affected '. — 2. Corr. ' absence of resentment (representing ἀνεξικακία) of the Teacher '. — 3. Corr. ' by '. — 4. Corr. ' instructive '. — 5. Corr. ' for the sake of the completion of the dispensation '. — 6. Ps. LXXVII, 15. — 7. Corr. ' deeds '. — 8. Corr. ' our '. — 9. Corr. ' formedst '.

[illegible] [a] [illegible] [b] [illegible] [c] [illegible] [d] [illegible] [e] [illegible] [f] [illegible] [g] [illegible]

— [illegible] — o — [illegible] — [illegible] [h] [illegible] [i] [illegible]

a Corr. [illegible]. — b Corr. [illegible]. — c Corr. [illegible]. — d Corr. [illegible]. — e Corr. [illegible]. — f Corr. [illegible] (sic) [illegible]. — g Corr. [illegible]. — h Marg. [illegible] (sic) [illegible] (sic) [illegible]. — i Corr. [illegible].

no constraint on the freedom of will *which thou bestowedst upon him as God*, but of himself[1] he transgressed the commandment, so also thou didst admit Judas to thy *familiarity and* teaching, and, *having made him to share in* reclining at table with thee at the mysterious supper *as being good*, thou didst bear with him after he had ⌜of his own accord betaken himself[2] to treachery : but, ⌜in that after many admonitions thou didst consent to kiss him with the kiss of greeting, thou didst signify and show clearly that thou lovest the race of men[3] that is deserving of hatred, *and so* thou enduredst[4] the cross accepted on their behalf, suffering in the flesh and rising *in marvellous fashion* from *among* the dead. Praise to thee!

60 — III — **VI.** — « **Our fathers told us** »[5]. — All the circumstances of thy coming in the flesh *for the sake of our salvation,* Christ, God, are good and lead to salvation. Even Judas in that he *was enrolled* among the twelve apostles[6] *and* is of the*ir* number, and ⌜turned aside[7] to *the passion of* avarice

1. Corr. ' his own will '. — 2. Corr. ' received an impulse '. — 3. Corr. ' when after so many admonitions thou hadst even greeted him with the greeting of the kiss, signifying plainly by this that because thou lovest mankind '. — 4. Corr. ' tookest upon thee '. — 5. Ps. XLIV, 2 LXX. — 6. Acts I, 15-17 « And in those same days Peter having stood up in the midst of the disciples said, ' [It was right] that this, scripture should be fulfilled, which..... with us ' » (verbal diff.), Luke XVII, 3. — 7. Corr. ' fell away '.

ܡܛܠ ܪܓܬܐ ܕܪܚܡܬ ܟܣܦܐ ܐܨܛܝܕ[a] ܘܐܬܬܚܝܕ: ܘܐܬܢܟܠ ܘܐܫܠܡܟ
ܠܟ ܕܐܝܬܝܟ ܡܒܘܥܐ ܕܚܝܐ. ܒܗ ܒܥܒܕܐ ܩܥܐ ܘܐܡܪ ܠܘܬܢ. ܗܝ
ܕܠܦܘܠܘܣ ܐܬܐܡܪܬ. ܕܐܝܢܐ ܕܣܒܪ[b] ܕܩܐܡ ܢܙܕܗܪ[1] ܕܠܐ[c] ܢܦܠ. ܗܝ ܕܝܢ
ܕܠܗܘ ܕܒܝܫܘܬܐ ܒܝܠܗ[1] ܕܐܝܟ ܗܢܐ[d] ܐܢܫ ܒܗ: ܒܢܟܝܠܘܬܐ ܕܢܫܩܬܐ ܕܫܠܡܐ
ܢܫܩܬ[e] ܐܢܬ ܐܠܗܐ ܝܕܥ ܠܒܘ̈ܬܐ[2]. ܕܡܬܬܙܝܥܝܢ[f] ܚܢܢ ܒܕܚܠܬܐ ܠܢ. ܡܢ
ܪܒܘܬܐ ܕܡܬܚܢܢܘܬܐ ܕܠܐ ܡܫܘܚܬܐ ܘܪܚܡܬܢܝܬܐ. ܒܬܪ ܐܢܫܐ. ܕܗܐ ܐܦ ܠܥܘܡܩܐ
ܕܝܠܗ ܕܚܘܒܠܐ ܬܚܬܝܬܐ ܕܐܒܕܢܐ. ܦܫܛܬ ܐܢܬ ܐܝܕܐ ܠܐܝܠܝܢ ܕܩܪܝܒܝܢ[g]
ܠܡܐܒܕ. ܟܕ ܡܣܟܐ ܐܢܬ ܠܡܩܒܠ ܬܝܒܘܬܐ ܕܒܨܒܝܢܐ[3] ܕܝܠܢ ܒܠܚܘܕ.
ܡܛܠ ܗܕܐ ܒܥܝܢ ܚܢܢ. ܥܝܪܘܬܐ[4] ܘܠܐ ܡܕܡܟܢܘܬܐ[5] ܕܗܘܢܐ ܗܒ ܠܢ. ܟܕ
ܦܪܩ ܐܢܬ ܠܢ ܡܢ ܦܚ̈ܐ ܘܡܨܝܕܬܐ ܕܦܣܩ ܣܒܪܐ. ܐܝܟ ܚܢܢܐ ܐܦ ܪܚܡܢ ܐܝܬܝܟ܀

a Corr. ܢܬܚܕ. — b Marg. ܠܐ ܬܗܘܐ ܕܬܚܙܐ ܘܠܐ ܢܦܠ. ܡܣܒܪ ܕܩܐܡ ܢܙܕܗܪ ܕܠܐ ܢܦܠ. (sic) ܡܛܠ ܕܗܘܐ ܐ. ܗܘ ܡܢ ܩܕܡܘܗܝ ܠܐ ܢܬܚܙܐ. — c Corr. ܕܠܐ ܢܦܠ. — d Corr. ܗܢܐ. — e Corr. ܠܡܫܠܡ ܫܠܡܐ ܒܫܠܡܐ. ܗܘ. — f Corr. ܙܝܥܝܢ. — g Corr. ܕܒܣܟܢܘܬܐ ܩܪܝܒܝܢ.

1. Marg. B φαυλοτ[η]τος, A mark of ref., but marg. blank. — 2. A ܠܒܘ̈ܬܐ. — 3. A ܨܒܝܢܝܘܬܐ. — 4. Marg. B νηψιν, A mark of ref., but marg. blank. — 5. Marg. B εγρηγορσιν, A mark of ref., but marg. blank.

and was seized by it, and behaved deceitfully and betrayed thee *who art* the source of life, by actual fact cries *and says* to us that which is said by Paul, « Let him that thinketh he standeth ⌜take heed lest he[1] fall »[2]. But that thou God that knowest the hearts shouldst ⌜kiss with the kiss of peace[3] a man who had such evil deceit[4] *in him* makes us quake *with fear* at the *boundless and* merciful greatness of condescension; for *behold!* even to the *very lowest* depth of destruction thou stretchest forth a hand to them that are ⌜near to perish[5], expecting *to receive* our willing repentance only. Wherefore, we beg, bestow upon us watchfulness[6] and sleeplessness[7] *of mind,* delivering *us* from the *nooses and* nets of despair, as being pitiful and merciful.

1. Corr. ' see that he do not '. — 2. I Cor. x, 12 « Therefore let him that thinketh he standeth take heed that he fall not. » — 3. Corr. ' greet with the greeting of the kiss '. — 4. Marg. φαυλότητος· — 5. Corr. ' in danger of (κινδυνεῦσαι) perishing ' — 6. Marg. νῆψιν. — 7. Marg. ἐγρήγορσιν.

ܕܥܠ ܡܘܪܘܢ ܩܕܝܫܐ܀

ܣܐ — ܐ — ܐ — ܐܝܟ ܡܫܚܐ ܕܢܚܬ ܥܠ ܪܫܐ ܘܥܠ ܕܩܢܐ܀ ܣܘܪܩܐ ܕܝܠܟ ܡܫܝܚܐ: ܕܒܗ ܕܣܪܩܬ ܦܘܪܩܢܢ[1] ܡܛܠܬ[a] ܢܦܫܟ[b]: ܟܕ ܢܣܒܬ ܕܡܘܬܐ ܕܥܒܕܐ: ܘܐܠܗܐ[c] ܐܦ ܗܟܢ ܡܫܡܠܝܐ ܐܝܟ[2] ܐܠܗܐ. ܡܢ ܒܣܝܡܘܬܐ ܪܘܚܐ ܕܡܘܗܒܬܐ ܪܘܚܢܝܬܐ. ܒܣܡܬ ܘܡܠܬ ܠܟܠܗ ܐܪܥܐ. ܡܛܠ ܗܕܐ ܟܢܘܫܬܐ ܩܕܝܫܬܐ ܕܝܠܟ ܥܠ ܕܐܪܙܢܐܝܬ ܐܬܡܫܚܬ ܘܟܠܬܐ ܗܘܬ: ܘܐܕܝܩܬ ܘܚܙܬ ܠܩܘܕܫ ܩܘܕܫܝܢ. ܠܟ ܡܪܝ ܥܢܬ ܟܕ ܐܡܪܐ. ܫܡܟ ܡܘܪܘܢ[d] ܡܫܚܐ ܕܡܣܬܦܝܟ[e]. ܒܪܝܚܐ ܕܒܣܡܝܟ[3] ܢܪܗܛ. ܐܥܠܢܝ ܡܠܟܐ ܠܩܝܛܘܢܗ. ܥܠ ܗܕܐ ܒܥܝܢ ܘܡܬܟܫܦܝܢ. ܕܒܫܥܬܐ ܗܕܐ ܠܐ ܬܥܒܪ ܛܝܒܘܬܟ ܡܢܢ ܐܦ ܠܐ ܬܓܠܙܢ. ܐܠܐ ܠܡܫܝܚܘܬܐ[f] ܘܠܡܫܝܚܝܢ ܕܝܠܗ ܦܠܡܫܝܚܝܢ ܕܟܝ ܘܩܕܫ ܐܝܟ ܣܓܝ ܐܢܫܐ. ܐܝܟ ܣܘܓܐܐ ܕܪܚܡܝܟ ܘܕܛܝܒܘܬܟ܀

a B marg. ܡܢ ܗܘ ܕܒܗ ܦܘܪܩܢܢ. — b Corr. ܐܢܬ ܠܟ. — c Corr. ܟܕ ܐܠܗܐ. — d B marg. ܡܢ ܡܫܚܐ ܡܩܕܫܐ. — e Corr. ܠܟ (with mark of abbr.) ܪ (sic). — f Corr. ܘܡܫܝܚܐ.

1. A ܦܘܪܩܢ. — 2. A om., ins. above as corr. — 3. A ܕܡܟ.

On the holy ointment (μύρον).

61 — I — VII. — « **As the oil that runneth down upon the head and upon the beard** »[1]. — Thy exinanition, Christ, wherein thou didst empty[2] thyself *for the sake of our salvation,* taking the likeness of a bondservant and[3] being even so complete as God, has *sweetened and* filled the whole earth with the sweet savour of spiritual gifts. Wherefore thy *holy* church, because it has been mysteriously anointed and become a bride, and has looked into and beheld the Holy of Holies, *has made answer to thee, my Lord,* saying[4], « Thy name[5] is *oil or* ointment (μύρον) poured forth. *At the savour of thy spices we will run.* The king hath brought me into his chamber »[6]. *Therefore* we *beg and* entreat, at this hour also remove not this grace from us *nor deprive us of it;* but *cleanse and* hallow both the anointing[7] and them that are anointed by it, according to the greatness of thy mercy *and of thy grace.*

1. Ps. CXXXII, 2. — 2. Philipp. II, 7 (not quoted). — 3. Corr. ' while '. — 4. Corr. ' says '. — 5. Unintelligible corr. — 6. Cant. I, 2, 3 (not quoted). — 7. Corr. ' oil '.

ܗܕܐ ܡܥܢܝܬܐ ܠܐ ܐܝܬܝܗ ܒܝܘܢܝܐ. ܘܡܬܚܫܒܐ ܕܡܪܝ ܦܘܠܐ ܐܝܬܝܗ. ܗܘ ܕܦܫܩ ܐܢܝܢ
ܠܡܥܢܝܬܐ ܕܩܕܝܫܐ ܡܪܝ ܣܘܝܪܐ ܡܢ ܝܘܢܝܐ ܠܣܘܪܝܝܐ܀

ܗܒ — ܒ — ܐ — ܐܪܝܡܬ ܓܒܝܐ ܡܢ ܥܡܐ܀ ܡܘܫܐ ܗܘ ܕܡܠܠ ܥܡ ܐܠܗܐ ܗܘܐ ܐܦܝܢ ܠܘܩܒܠ ܐܦܝܢ. ܠܐ ܡܫܡܫ ܥܒܕ ܗܘܐ ܐܪܙܐ ܪܒܐ ܕܐܝܟ ܗܢܐ. ܐܗܪܘܢ ܗܘ ܟܗܢܐ ܕܢܡܘܣܐ. ܠܐ ܗܘ ܡܬܝ ܩܪܒ ܗܘܐ ܩܘܪܒܢܐ ܠܐ ܡܝܘܬܐ. ܗܘ ܡܫܚܐ ܕܒܙܒܢ ܢܒܥ ܗܘܐ ܡܢ ܫܘܥܐ. ܠܐ ܐܫܟܚ ܠܡܫܒܩ ܚܛܗ̈ܐ ܕܥܡܐ. ܕܝܬܝܪܢ ܡܢ ܗܠܝܢ ܐܬܗܝܡܢܬ ܐܘ ܐܒܐ ܡܩܕܫܐ. ܒܩܠܬܐ ܕܡܘܪܘܢ ܐܠܗܝܐ. ܕܒܗ ܩܕܫ ܘܩܕܫ ܠܢܦܫܬܐ ܕܟܠܢ܀

ܕܥܠ[2] ܫܝܓܐ ܕܚܡܫܐ ܒܫܒܐ ܕܦܨܚܐ. ܡܥܒܕܢܘܬܐ ܕܝܘܚܢܢ
ܒܪ ܐܦܬܘܢܝܐ܀

ܗܓ — ܐ — ܒ — ܐܣܓܝ ܐܚܠܠܢܝ ܡܢ ܥܘܠܝ܀ ܐܘܪܒ ܡܪܝܐ ܠܡܥܒܕ ܥܡܢ[3]܀ ܝܘܡܢܐ[4] ܐܪܙܐ ܕܚܘܒܐ ܡܬܝܗܒ[5] ܒܓܠܝܐܝܬ ܐܝܟ ܡܘܬܒܐ ܠܬܠܡܝܕܐ[6] ܩܕܝܫܐ. ܡܢ ܥܒܘܕܐ ܐܠܗܐ ܡܠܬܐ ܘܡܠܦܢܐ ܚܟܝܡܐ. ܟܕ ܠܒܫ ܡܟܝܟܘܬܐ ܒܕܡܘܬܐ

1. B [ܘܡ]ܕ. — 2. B ܕܥܠ. — 3. B ܥܡܢ. — 4. A ܝܘܡܢܐ. — 5. A ܡܬܝܗܒ. — 6. A ܠܬܠܡܝܕܐ.

This hymn is not in Greek; and on that account it is thought to be the composition of Mar Paul, who translated the hymns of the holy Mar Severus from Greek into Syriac.

62 — II — I. — « **Thou hast exalted one chosen from the people** »[1]. — Moses, who spake to God face to face, never officiated at a great mystery such as this : Aaron, the priest of the law, at no time offered immortal oblations : the oil which once sprang from the rock was not able to remit the sins of the people. With greater things than these hast thou been entrusted, O! hallowed father, with a pot of divine ointment (μύρον), by means of which hallow and sanctify the souls of us all.

On the washing on Maundy Thursday; the composition of John son of Aphthonia.

63 — I — II. — « **Wash me thoroughly from mine iniquity** »[2]. « **The Lord hath done great things for us** »[3]. — To-day the mystery of love is given more clearly *as a deposit* to the *holy* disciples by the Maker, God the Word and the *wise* Teacher, in that he clad himself in lowliness *after the manner*

1. Ps. LXXXIX, 20. — 2. Ps. LI, 4. — 3. Ibid. CXXV, 2 LXX.

ܕܥܒܕܐ܆ ܘܐܣܪ[a] ܣܕܢܐ ܒܚܨܘܗܝ܆ ܐܝܟ ܕܩܥܐ ܬܐܘܠܘܓܘܣ[1] ܦܪܝܩܐ.
ܬܘ ܗܟܝܠ ܟܠܢ ܐܝܠܝܢ ܕܐܬܕܟܝܢ ܒܡܥܡܘܕܝܬܐ ܐܠܗܝܬܐ ܕܡܘܠܕܐ ܕܡܢ ܪܝܫ[2]
ܘܢܒܥܐ. ܒܒܥܘܬܐ ܘܢܐܡܪ[b] ܠܦܪܘܩܐ[3]. ܚܙܝ ܘܚܘܪ ܡܪܝ
[illegible Syriac line][c]
[illegible Syriac line][d]
[illegible Syriac line][e]
[illegible Syriac line]
[illegible Syriac line]
[illegible Syriac line][f]

ܕܥܠ ܐܢܬܬܗ ܕܦܝܠܛܘܣ[4]

ܗܝ — ܐ — ܘ — [illegible Syriac line]

a Marg. [illegible] (sic) [illegible] (sic) [illegible]. — b Corr. [illegible]. — c Corr. [illegible] (sic). — d Corr. [illegible]. — e Corr. [illegible]. — f Corr. [illegible].

1. A [illegible]. — 2. B om. — 3. B marg. λυτρωτης. — 4. Marg. Πηλατος.

of a bondservant and bound a linen cloth *round his loins,* as the Theologian cries[1]. Come therefore, let all of us who have gained cleansing through the *divine* laver of regeneration entreat *with supplication* ⌜and say[2] to the Saviour[3], « *Behold and see, my Lord, and* neglect not the foulness ⌜wherewith the *hidden* motions of our souls have been stained by the deceitful *and supra-sensual* serpent, but *now also* bow[4] thyself *again* to us from heaven, *and grant us all to be* admit*ted* to thy discipleship, and *purge and* wash away from our heel the wound *made* by[5] the dragon, in order that we may *also* trample *upon him and* upon all his strength; and direct our paths *by thy grace* in the orthodox faith and gird *us all* with *the bonds of* love, as thou art ⌜rich in mercy[6] and full of human kindness.

On Pilate's wife.

64 — I — VI. — « **Because the mouth of liars shall be stopped** »[7]. — By all methods, Christ, God, even in things that appear to be contemptible, thou

1. John XIII, 3-5. — 2. Corr. ' saying '. — 3. Marg. λυτρώτης. — 4. Corr. ' which the deceitful serpent has placed in the motions of our souls, but bowing '. — 5. Corr. ' of '. — 6. Corr. ' merciful '. — 7. Ps. LXIII, 12.

ܡܛܠܟܝܢ ܕܡܫܒܚܬܢ ܕܩܒܝܠܬܐ ܐܢܬ܆ ܒܦܘܡܐ ܠܐ ܡܬܟܚܫܢܐ ܕܝܗܘܕܝܐ ܐܘܪܡܝܬ[1]
ܟܠܡܐ. ܡܢ ܗܘܐ ܕܝܢ[2] ܘܒܝܕ ܚܙܘܢܐ ܘܚܠܡܐ ܐܫܬܪܪܬ ܘܐܬܛܦܝܣܬ ܐܢܬܬܗ
ܕܦܝܠܛܘܣ. ܡܫܕܪܐ ܓܠܝܐ[a] ܗܘܬ ܠܘܬ ܒܥܠܗ܆ ܠܐ ܠܟ ܘܠܗ[b] ܙܕܝܩܐ.
ܣܓܝܐܬܐ ܚܫܬ ܓܝܪ ܝܘܡܢܐ ܒܚܠܡܐ ܡܛܠܬܗ. ܐܝܟܢܐ ܕܐܦ ܗܘ[3] ܢܫܝܓ
ܐܝܕܘܗܝ ܒܡܝܐ ܠܥܝܢ ܟܠܢܫ ܐܡܪ ܐܦ ܐܡܪ[c]. ܙܟܝ[4] ܐܢܐ ܡܢ ܕܡܗ[d]
ܕܗܢܐ ܙܕܝܩܐ ܗܢܐ[e]. ܗܝܕܝܢ[f] ܪܫܝܥܐ ܨܗܝܐ ܠܕܡܐ܆ ܠܐܒܕܢܐ ܢܓܕܘ[g]
ܥܠܝܗܘܢ[5] ܟܕ ܐܡܪܝܢ. ܕܡܗ ܠܗܢ ܕܗܢܐ ܥܠ ܟܠܢ ܘܥܠ ܒܢܝܢ ܘܠܟ
ܐܠܗܐ. ܐܝܟ[6] ܗܘ ܕܝܢ ܚܘܝܘܟ[h] ܐܝܟ[2] ܐܠܗܐ ܕܠܐ ܐܝܬܝܟ ܥܠܬܐ ܕܒܝܫܬܐ.
ܘܨܒܝܬ ܕܬܚܝܐ[i] ܠܓܢܣܢ ܘܠܐ ܗܘܐ ܕܬܘܒܕ. ܐܝܟ ܡܪܚܡܢܐ ܐܢܬ܀

ܕܥܠ[7] ܗܘ ܓܝܣܐ܀

ܗܢܘ — ܐ — ܗ — ܗܢܐ ܫܘܚܠܦܐ ܕܝܡܝܢܗ ܕܡܪܝܡܐ܀ ܡܢ ܫܘܚܠܦܐ ܫܘܚܠܦܐ ܗܘ ܓܝܣܐ

a Marg. ܡܢ ܐܘܪܚܐ ... ܠܐ ܠܟ ܘܠܗ. — b Corr. ܘܠܗ ܗܢܐ. — c Corr. ܐܡܪܐ (sic). — d Corr. ܕܡܐ. — e Marg. ... — f Corr. ܐܦ. — g Corr. ܢܓܕܘܢ. — h Corr. ܚܘܝܘ. — i Corr. ܕܬܦܪܘܩ.

1. A ܐܪܡܝܬ. — 2. A om. — 3. A ܗܘ, other mss. ܗܘ. — 4. A ins. ܐܡܪ. — 5. So 17,136 14,713 17,273 Par., A 14,514 ܥܠܝܗܘܢ, B ܥܠܝܗ, Vat. om. — 6. A ܘܐܝܟ, but ܘ erased. — 7. B ܥܠ.

placedst a bit in the shameless mouth of the Jews. Accordingly Pilate's wife, having even by means of visions and dreams been confirmed *and brought to believe,* openly sent a message *to her husband,* « Have thou nothing to do ⌜with that[1] just man; for I have suffered many things through[2] a dream to-day because of him[3] »; so that he also washed *his hands* with water *in the sight of everyone*, saying[4], « I am guiltless of the blood of this *just* man »[5]. Then ⌜the *bloodthirsty* wicked men drew[6] destruction upon themselves, saying, « This man's blood *be* upon us all and upon our children »; *but* thee they[7] show*ed* forth as God, who art not the cause of evil things, and who wishest to ⌜give life[8] *to our race* and not to destroy *it* as being merciful.

ON THE ROBBER.

65 — I — V. « This is the change of the right hand of the Most

1. Corr. ' before this '. — 2. Corr. ' in '. — 3. Matth. XXVII, 19. — 4. Corr. ' and said '. — 5. Ibid. 24, 25. — 6. Corr. ' also let the wicked men draw '. — 7. Corr. ' let them '. — 8. Corr. ' save '.

ܕܠܐ ܢܕܡܟ ܫܦܝܪ. ܣܓܝ ܒܠܠܝܐ ܐܝܠܝܢ ܕܫܢܬܐ ܘܐܦܠܐ ܫܢܬܗ.[a] ܘܩܠܝܡܘܢ[1]
ܫܠܗܒ ܠܫܠܗܒܝܬܐ ܕܢܘܪܐ ܗܘ ܠܗ ܠܓܘܪܓܐ ܕܡܫܠܗܒܘܬܐ[b] ܕܠܐ ܕܥܟܐ ܕܓܗܢܐ.
ܐܠܐ ܡܐ ܕܥܬܝܕ ܗܘܐ ܕܢܕܡܟ[2] ܫܢܬܐ ܐܚܪܝܬܐ: ܗܢܘ ܕܝܢ ܕܢܛܥܘܡ ܡܘܬܐ:
ܘܡܬܩܒܥ ܘܬܠܐ ܗܘܐ ܥܠ[c] ܩܝܣܐ. ܠܐܠܗܐ ܗܘ ܕܐܬܓܫܡ ܘܡܙܕܩܦ ܘܐܝܟܘܬܗ
ܙܩܝܦ ܗܘܐ: ܒܗ ܒܚܫܐ ܕܙܩܝܦܐ ܡܢ ܬܕܡܘܪܬܐ ܐܫܬܘܕܥܗ. ܗܝܡܢ ܒܗ
ܕܠܐ ܦܘܠܓܐ. ܘܗܝܕܝܢ ܒܠܫܢܗ ܠܡܠܟܘܬܐ ܦܠܫ: ܟܕ ܩܥܐ ܗܘܐ
ܘܐܡܪ ܠܗ[d]: ܕܐܬܕܟܪܝܢܝ ܡܪܝ ܡܐ ܕܐܬܐ ܐܢܬ ܒܡܠܟܘܬܟ.
ܘܐܝܟ ܐܢܫ ܡܬܛܪܘܦ ܒܗ ܒܡܠܐ ܙܥܘܪܐ ܕܗܝܡܢܘܬܐ ܚܛܦܗ.[e] ܐܝܟ
ܕܒܗ ܡܠܐ ܫܪܝܪܐ[f] ܕܝܠܟ ܡܫܝܚܐ ܐܠܗܐ. ܠܗ ܕܐܦ ܠܢ ܐܥܠ ܒܛܝܒܘܬܟ.
ܐܝܟ ܛܒܐ ܐܦ ܪܚܡܢ ܐܢܬ܀

a Corr. ܗܢܝܢ ܗܘܐ. — b Corr. ܕܢܘܪܐ. — c Corr. ܒ. — d Marg. ܡܢ. (B ܕܗܘܐ) [illegible] — e Marg. [illegible] — f Corr. ܠܐ ܕܓܠܐ.

1. A ܘܩܠܝܡܘܢ. — 2. A ܕܢܕܡܟ.

High »[1]. — The robber by passing many nights without sleep made spoil of all things that moth and rust corrupted; and by means of them he kindled more fiercely for himself the flame of the fire of hell that is not quenched : but, when he was about to sleep the last sleep, *that is to undergo* death, and was fastened *and hanging* on the tree, having in the very passion *of the cross* marvellously recognised God who had become incarnate and was being crucified with him *and like him,* he believed on him *without hesitation;* and then by his tongue he broke into the kingdom by *crying and* saying *to him,* « Remember me, *my Lord, when thou comest* in thy kingdom »[2]; and like a violent man he by *means of* a few words *of faith* took it by force[3], in accordance with thy true[4] saying, Christ, God : to which admit us also *by thy grace,* as thou art good and merciful.

1. Ps. LXXVII, 11 LXX. — 2. Luke XXIII, 39-43 (verbal diff.). — 3. Matth. XI, 12, 13 (verbal diff.). — 4. Corr. ' unerring ' (representing ἀψευδής).

[Syriac text][1]

66 — ܐ — VI. — [Syriac text][a] [Syriac text][b] [Syriac text][c] [Syriac text][d] [Syriac text][e] [Syriac text]

67 — ܒ — ܗ — [Syriac text][2]

a Corr. [Syriac]. — b Corr. [Syriac]. — c Marg. [Syriac] (sic) [Syriac]. d Corr. [Syriac]. — e Marg. [Syriac].

1. B adds [Syriac]. — 2. A [Syriac].

On the Passion of Christ who is God.

66 — I — VI. — « **Thou that liftest me up from the gates of death** »[1]. — Though[2] there are many methods of slaying[3], thou tookest upon thee *to suffer* death by means of the cross *on our behalf in the flesh,* Christ, God, ⌈and didst declare[4] that thy emptying thyself[5] ⌈thus far brought exaltation to the whole race of men[6]. For thou saidst to *the people of* the Jews before the Passion, crying openly, « And I, when I have been lifted up from the earth, will draw all *men* unto me »[7]. *Merciful and* exalted Lord, all praise to thee!

67 — II — V. — « **The earth saw and quaked** »[8]. — The signs, O! Saviour, *that happened* after the Cross showed that thou sufferedst all in the flesh of thine own will for us. For, as soon as thou hadst fulfilled the dispensa-

1. Ps. IX, 14. — 2. Corr. ' While '. — 3. Corr. ' torture '. — 4. Corr. ' declaring '. — 5. Philipp. II. 5-7 « Have in your soul the mind..... thought this not a prize that he should be equal to God, but..... death. » — 6. Corr. ' to so great an extent brought about the exaltation of all mankind'. — 7. John XII, 31-33. — 8. Ps. XCVII, 4 LXX.

a Corr. — b Marg. (sic) — c Corr. — d Marg. (sic)

1.

tion *on our behalf,* and in opposition to *the tyranny of* death hadst undergone death *in order to destroy it,* the sun was obscured in darkness, and the earth quaked, and the rocks *too* were rent, creation by ⌜actual deeds¹ *plainly* confessing *and proclaiming* that thou art the Creator of this² universe, and true God; insomuch that even the centurion who stood before³ the cross cried, « In truth this was the Son of God »⁴. *And* therefore we praise thy ineffable mercy toward our⁵ *race.*

68 — III — **VI.** — « **They spake with their lips and nodded their heads** »⁶. — The *mad and* blasphemous multitude of the Jews, *jeering*⁷ *and* mocking at thy voluntary cross, said, « If thou art the Son of God, come down now from the cross *that we may believe on thee* ». But thou, who alone art long-suffering, didst by acts themselves cry out, « I have no contest with you

1. Corr. ' their means '. — 2. Corr. ' the '. — 3. Corr. ' by '. — 4. Matth. XXVII, 50-54 « But Jesus ..... went into the city of. Jerusalem, and..... feared greatly and say, ' Truly this was the Son of God ' » (verbal diff.). — 5. Corr ' us '. — 6. Ps. XXII, 8, neither P nor LXX. — 7. Matth. XXVII, 39-44 (verbal diff.).

[illegible]

a B marg. [illegible] — b Corr. [illegible] — c Marg. (sic) [illegible] (sic) [illegible]

1. B [illegible] — 2. A [illegible] — 3. A [illegible] — 4. A [illegible]

now, O! ye of little understanding. But the time of your wickedness is *already* accomplished; and I *now* await the trial of death, in order that after undergoing it in the flesh I may render it dead and inoperative among you. But, when *again* ye shall have shut up my body also under the stone *and gate* of the grave, and under seal in security, then ye shall *understand and* know through my Resurrection *from among the dead* that, though I could have come down from the cross *if I wished, yet nevertheless* I remained to raise the race of men through *my* three days' burial ». Therefore we praise thee, *merciful Lord,* who didst perform all things with wisdom[1] for our salvation, according to *the abundance of* thy great mercy.

69 — IV — **VI.** — « **Thy knowledge hath been admired by me** »[2]. — Who is there who could fitly praise the *boundless* greatness of thy mercifulness, Christ, God? who even in the very sufferings, *mean and vile and* very lowly, *which thou enduredst* voluntar*ily on our behalf* showedst that thou art Creator

1. Ps. CIV, 24 (not quoted). — 2. Ps. CXXXVIII, 6 LXX.

[illegible] [a] [illegible] [b] [illegible] [1] [illegible] [2] [illegible] [c] [illegible] [d] [illegible] [e] [illegible] [f] [illegible] [g] [illegible] [h] [illegible] [i] [illegible] [3] [illegible] [j] [illegible]

[illegible]

a Corr. [illegible]. — b Marg. [illegible]. — c Corr. [illegible]. — d Corr. [illegible]. — e Corr. [illegible]. — f Marg. [illegible] (sic). — g Corr. [illegible]. — h Corr. [illegible]. — i Corr. [illegible]. — j Corr. [illegible].

1. B marg. χειρογραφα. — 2. B mark of ref., but marg. blank. — 3. A pl.

and Lord and renovating[1] *artificer* of this universe. For thou tookest upon thee *for the sake of our salvation* to be crowned with a crown[2] of thorns; ⌈and *by this means* thou didst signifiy[3] that, having gathered *and compressed* together the sins of the *whole* circuit of the world, and having taken *these* upon thyself, thou didst carry them up[4] *with thee* upon the *revered* Cross. Wherefore also thou tarest *and blottedst out* the handwriting[5] of sin that was *laid* upon us; and *again being mocked* thou heldest a reed in thy hand, that *thereby* thou mightest strengthen the rod of our sway[6] that had been weakened, whereby we have been set to rule over all that are on earth; and, having gone down *in thy soul* to Sheol, thou didst free them that were *there* bound[7]; and *the multitudes of* the hosts[8] *that are* in heaven ⌈wondered *and were astonished* at[9] thy wisdom rich in help[10] through the dispensation ⌈on our behalf[11]. Lord, who hast enlightened *and adorned* with knowledge all creatures above *and* below, praise to thee!

1. Corr. ‘renovator’. — 2. Matth. xxvii, 27-31 « Then the soldiers..... and smote on his head.... to be crucified. » — 3. Corr. ‘signifying’. — 4. I Pet. ii, 24 (not quoted). — 5. Marg. χειρόγραφα. — 6. Corr. ‘power’. — 7. Corr. ‘in bondage’. — 8. Eph. iii, 8-10 (verbal diff.). — 9. Corr. ‘recognised’. — 10. Corr. ‘gifts’. — 11. Corr. ‘toward us’.

ܢ — ܗ — ܕ — ܩܘܡ ܡܪܝܐ ܠܢܘܚܟ[1]܀ ܡܪܝܐ ܗܘ ܕܡܗܠܟ ܐܢܬ ܥܠ ܟܢܦܝ ܪܘܚܐ[2]: ܘܥܠ ܩܝܣܐ ܕܨܠܝܒܐ ܡܝܩܪܐ[3] ܦܫܛܬ ܐܝܕܝܟ ܘܐܬܬܠܝܬ[a] ܥܠܘܗܝ ܒܨܒܝܢܟ: ܘܒܗܘ ܛܘܦܣܐ ܘܐܣܟܡܐ ܚܘܝܬ ܠܢ: ܕܐܢܬ ܗܘ ܐܠܗܐ ܕܟܠܗܘܢ ܣܘܦܝ̈ܗ ܕܐܪܥܐ: ܗܘ ܕܚܫ ܚܠܦܝܢ ܒܒܣܪ ܚܫܐ ܨܒܝܢܝܐ[4]: ܘܒܗܝܡܢܘܬܐ ܕܒܟ ܨܕ ܠܓܝܣܐ ܐܝܟ ܢܘܢܐ: ܘܢܚܬܬ ܒܬܪܟܢ ܒܢܦܫܟ ܠܬܚܬܝܬܐ ܕܐܪܥܐ: ܟܕ ܠܥܠ ܒܐܐܪ ܘܠܬܚܬ ܒܐܪܥܐ ܘܒܫܝܘܠ ܣܚܦܬ ܘܥܒܪܬ[b] ܡܢܢ ܫܘܠܛܢܗ ܕܛܘܪܢܐ[5] ܕܡܘܬܐ: ܘܫܘܠܛܢܐ ܥܫܝܢܐ ܕܚܝ̈ܠܘܬܐ ܒܝ̈ܫܬܐ: ܘܩܡܬ ܬܡܝܗܐܝܬ ܡܢ ܒܝܬ ܡܝ̈ܬܐ: ܘܣܠܩܬ ܘܐܬܥܠܝܬ ܠܫܡܝܐ. ܫܘܒܚܐ ܠܟ܀

ܫܠܡܘ ܬܫܒ̈ܚܬܐ ܕܥܠ ܚܫܗ ܕܡܪܢ܀[6]

a Corr. ܐܬܬܠܝܬ ܘܪܝܩ. — b Marg. [illegible]

1. A ܠܢܘܚܟ. — 2. A pl. — 3. A ܝܩܪܐ. — 4. A ܨܒܝܢܝܐ. — 5. ܕ in ink. — 6. A om., B ins. ܦܘܪܫܢܐ after ܚܫܐ (cf. p. 110).

70 — v — IV. — « **Rise, Lord, into thy rest** »[1]. — Lord[2], who walkest on the wings of the wind, and stretchedst out thine hands on the *wood of the venerable* Cross, and ⌜hungest extended[3] upon it *of thine own will,* and by this *same type and* figure showedst *us* that thou art the God of *all* the ends of the earth, who sufferedst *on our behalf* in the flesh by a voluntary passion, and through[4] faith *in thee* caughtest the robber as a fish, and *thereafter* wentest down *in thy soul* to the lower parts of the earth, having in the air (ἀήρ) *above* and on the earth *beneath* and in Sheol overthrown *and removed*[5] *from us the sway of the tyrant* death and the *strong* rule of the evil hosts, and rosest *in marvellous fashion* from *among* the dead, and didst ascend *and wast lifted up* to heaven, praise to thee!

The hymns on our Lord's Passion are ended.

1. Ps. cxxxi, 8. — 2. Corr. ' Thou '. — 3. Corr. ' wast extended straight '. — 4. Corr. ' by '. — 5. I Cor. xv, 26, II Tim. i, 10 « And hath now been revealed by the revelation of Jesus Christ..... and immortality », Heb. ii, 14 (verbal diff.).

ܕܥܠ[1] ܙܩܝܦܐ ܩܕܝܫܐ܀

ܥܐ — ܓ — ܙ — ܡܫܬܒܚ ܟܠ ܕܝܡܐ ܒܗ ◆ ܒܙܩܝܦܐ ܡܚܝܢܐ ܕܝܠܟ ܡܫܝܚܐ ܡܨܐ ܐܢܫ ܕܢܚܙܐ ܥܘܡܩܐ ܕܥܘܬܪܐ[a] ܘܕܚܟܡܬܐ ܘܕܚܝܠܐ. ܟܕ ܓܝܪ ܐܢܬ ܕܐܝܬܝܟ ܚܝܠܐ ܕܐܠܗܐ ܐܬܩܒܥܬ ܒܗ. ܠܩܝܣܐ ܕܡܚܝܠܘܬܐ ܐܘ ܕܙܩܝܦܐ ܩܝܣܐ ܕܚܝܠܐ ܐܠܗܝܐ ܥܒܕܬܝܗܝ܆ ܘܐܝܟ[b] ܐܝܬܝܟ ܚܟܡܬܐ ܕܐܠܗܐ ܘܐܒܐ. ܒܗ ܥܒܕܬ ܘܐܚܟܡܬ[c] ܠܡܣܒܪܢܐ. ܡܢ ܗܫܐ ܨܝܕܐ ܘܗܕܝܘܛܐ ܢܨܚܘ ܘܒܛܠܘ ܠܚܟܡܬܐ ܘܠܚܟܝܡܐ ܕܥܠܡܐ. ܘܐܝܠܝܢ ܕܗܝܡܢܘ ܘܐܤܗܕܘ ܡܢ ܥܡܡܐ ܒܠܒܝܒܘܬܗܘܢ[2] ܫܪܘ ܘܒܗܬܘ ܠܚܝܠܐ ܕܛܘܪܢܐ. ܡܢ[d] ܩܕܡ ܩܝܣܐ ܚܕ. ܟܠ ܩܝܣܐ ܐܘ ܟܐܦܐ ܕܐܬܓܠܦ ܘܗܘܐ

a B marg. [illegible] — b Corr. [illegible]. — c Marg. [illegible] (sic) [illegible] — d Corr. ܕ (to precede?)

1. B [illegible]. — 2. A [illegible].

On the holy Cross.

71 — III — **VII.** — « **Everyone that sweareth by him shall be commended** »[1]. — In thy *life-giving* Cross, O! Christ, one may see a depth of riches[2] and of wisdom and of power. For, when thou *who art* the power of God wast fastened upon it, thou renderedst the wood of weakness *or of the Cross* a wood of *God-befitting* power : and, inasmuch as thou art[3] the wisdom of *God and* the Father, through him thou didst make *and render* those who proclaimed the *gospel*-tidings wise. Henceforth fishermen and unlearned men defeated *and brought to naught* the wisdom *and the wise men* of the world; and those who believed and were martyred from among the nations *through their courage* dissolved *and put to shame* the power of the tyrants. Before[4] one piece of wood every piece of wood and stone that was *carved and* made a

1. Ps. LXIII, 12 LXX. — 2. Rom. XI, 33 (not quoted). — 3. I Cor. I, 23-28 « But we preach to you Christ..... and to the heathen foolishness..... there are not among you many wise men after the flesh, and there are not among you many teachers, and there are not among you many of high birth ..... that are. » — 4. Corr. ' since before ' (?).

[illegible] [a] [illegible]

[illegible]

— ب — ܝ — [illegible] [1] [illegible] [2] [illegible] [b] [illegible] [3] [illegible] [c] [illegible] [d] [illegible]

a Marg. [illegible] — b Corr. [illegible] — c Marg. [illegible] — d Marg. [illegible]

1. A [illegible]. — 2. We require corr. [illegible]. — 3. In paint.

god fled *and perished; and* every desire of the flesh was *already* extinguished, having been killed by the nails of the cross : « for *a* blessed *thing* is the wood through which cometh righteousness »[1], as it is written. Praise to thee!

72 — II — IV. — **« He restored my soul and led me in the paths of truth »**[2]. — When I am bowed down *to the earth* through[3] passions *that are foul and full* of turpitude, the mystery of the *venerable* Cross raises me to thy *exalted* height, and fills me with impassibility. By showing that thou, God, *who art* impassible, becamest *also* passible in the flesh upon it, and withdrawing *me* from the *vain* care of temporal things, and[4] sending *me* to the *blessed* hope of the Resurrection *and of* eternal life it is a token of victory over the demons. For thou art the Lord of glory[5] who wast crucified *upon it*, who overcamest the[6] *devil*[7] that hath the power of death, praise to thee!

1. Wisd. XIV, 6, 7 LXX « From the beginning, when the proud giants were perishing, the hope of the world, having taken refuge in a boat, left to the world the seed of birth, having by thy hand navigated the sea : for blessed is the wood through which cometh righteousness. » — 2. Ps. XXIII, 3. — 3. Corr. ' by '. — 4. Corr. ' and by '. — 5. I Cor. II, 8 « For, if they had known, they..... glory » (verbal diff.). — 6. Corr. ' him '. — 7. Heb. II, 14, 15 (verbal diff.).

ܥܓ — ܠ — ܐ — ܝܗܒܬ ܠܝ ܬܪܣܐ ܕܦܘܪܩܢܐ. ܨܠܝܒܟ ܕܝܠܟ ܡܫܝܚܐ ܠܟܠܗ ܐܪܙܐ
ܪܒܐ ܕܝܕܥܬܐ ܕܥܠܝܟ ܕܐܝܬܝܟ ܐܠܗܐ ܐܚܝܕ. ܟܕ ܓܝܪ ܒܛܒܥܐ
ܕܚܬܡܗ ܣܝܡ ܠܢ¹ ܡܬܚܬܡܝܢ[a]. ܠܟ ܕܐܬܡܬܚܬ ܥܠܘܗܝ ܘܐܬܬܠܝܬ ܠܨܒܝܢܟ
ܡܬܚܝܢܢ. ܐܝܬܝܟ ܕܝܢ ܒܟܠܐ ܘܡܠܝܬ[b] ܠܟܠܗܝܢ ܦܢܝܬܐ[c]. ܠܟܠܝܢ
ܦܢܝܬܐ ܘܐܢܫܝܢ. ܘܡܬܢܛܪܝܢ. ܗܘ ܡܒܪܟ ܘܡܩܕܫ
ܠܡܝܐ ܕܡܥܡܘܕܝܬܐ ܕܡܘܠܕܐ ܕܡܢ ܪܝܫ: ܘܡܫܡܠܝܐ ܠܕܒܚܐ ܡܠܝܠܐ ܘܠܐ ܕܡܐ
ܪܘܚܢܝܐ¹. ܘܠܟܠܗ ܦܘܠܚܢ ܠܬܫܡܫܬܐ[d] ܕܟܘܡܪܘܬܐ ܘܟܘܗܢܘܬܐ[e]. ܗܘ[f] ܡܢ
ܕܐܬܐ ܐܢܬ ܒܫܘܠܡܐ ܥܡ ܫܘܒܚܐ. ܠܡܕܢ ܠܚܝܐ ܘܠܡܝܬܐ¹ ܕܢܚ
ܡܒܗܩ ܒܫܡܝܐ. ܘܠܟܠ ܐܢܫ[g] ܡܬܚܙܐ ܒܫܘܒܚܐ. ܟܠ ܗܕܐ
ܒܥܝܢ ܡܢܟ. ܥܫܢ ܠܢ ܘܙܝܢ ܒܗ ܘܛܝܒ ܠܢ ܠܡܩܡ ܩܕܡ ܒܝܡܐ ܕܕܝܢܐ
ܕܚܝܠܐ. ܘܐܬܪܚܡ ܥܠܝܢ܀

a Corr. ܡܬܪܫܡܝܢ. — b Corr. ܡܠܝܬ. — c Corr. ܡܬܕܒܪ (to follow). — d Corr. ܕܟܘܡܪܘܬܐ. — e Corr. ܡܫܡܠܝܬܐ. — f Marg. ܝܕܥܝܢ. ܐܡܬܝ ܕܝܢ ܕܪܘܫܡܐ ܢܦܩ ܡܢ ܡܕܢܚܐ ܕܡܬܚܙܐ ܐܝܟ ܒܪܩܐ ܠܡܥܪܒܐ ܗܝܕܝܢ ܗܘ ܙܒܢܐ ܕܡܬܝܬܗ ܕܒܪܗ ܕܐܢܫܐ. — g Marg. ܝܕܥܝܢ. ܥܡܡܐ ܢܚܙܘܢ. ܘܡܗܝܡܢܐ ܠܐ ܢܚܙܘܢ ܠܗ. ܘܒܢܝܢܐ ܕܡܢ ܥܡܡܐ. ܘܢܚܙܘܢ ܠܐܢܫܐ ܢܣܒܘ ܒܪܗ ܕܐܢܫܐ.

1. A ܪܘܚܢܝܐ, corr. in later hand.

73 — III — VII. — « **Thou hast given me the shield of salvation** »[1]. — Thy Cross, O Christ! contains the whole *great* mystery of the knowledge *concerning thee who art* God[2]. For, when we ⌜sign ourselves[3] with *the mark of* its seal, we stretch out *and have* upon ourselves thee who wast extended *and hanged* upon it *of thine own will,* but *art in all things and* hast ⌜filled all quarters[4], and *thus* are preserved. It *blesses and* hallows *the water of* the laver of regeneration, *and* completes the rational, bloodless, *spiritual* sacrifice, and the whole ministerial[5] office and sacred[6] service. Thou[7] who wilt come *at the end* with glory to judge the quick and the dead shinest *resplendently* in heaven, and appearest to all *men*[8] *in glory.* Wherefore we beg of thee, strengthen *and arm us* with it and prepare us to[9] *stand before* the *dread* judgment-*court,* and have mercy upon us.

1. Ps. XVIII, 36. — 2. Corr. ‘ of God ’. — 3. Corr. ‘ are marked ’. — 4. Corr. ‘ pervaded all quarters and acts ’. — 5. Corr. ‘ priestly ’. — 6. Corr. ‘ perfect ’. — 7. Matth. XXIV, 27 (verbal diff.). — 8. Ibid. 29, 30. — 9. Corr. ‘ for ’.

ܐܦ ܗܢܐ ܬܘܒ ܡܥܒܕܢܘܬܐ܆ ܕܝܘܚܢܢ ܒܪ ܐܦܬܘܢܝܐ ܐܝܬܝܗ̇܀[1]

ܥܕ — ܕ — ܘ — ܦܪܩܬ ܢܦܫܝ ܡܢ ܐܘܠܨܢܐ܀ ܟܕ ܬܒܪܬ ܡܘܟܠܐ ܕܦܪܙܠܐ[2] ܒܩܝܣܐ[a] ܕܙܩܝܦܐ ܡܝܩܪܐ܆ ܘܫܪܝܬ ܘܒܛܠܬ ܠܫܝܘܠ ܦܪܘܩܢ܆ ܗܝܕܝܢ ܦܨܝܬܢܝ ܘܦܪܩܬܢܝ ܡܢ ܬܪ̈ܥܐ[b] ܕܡܘܬܐ܆ ܘܡܒܘܥܐ ܕܚܝ̈ܐ ܐܪܕܝܬ ܡܢ ܣܛܪܟ ܕܟܝܐ܆ ܘܝܗܒܬ[c] ܠܝ܆ ܫܘܒܚܐ ܠܟ܀

ܫܠܡ ܬܫܒ̈ܚܬܐ ܕܨܠܝܒܐ܀[3]

ܬܘܒ ܡܥܢܝ̈ܬܐ ܕܩܝܡܬܐ ܐܘܟܝܬ ܕܚܕܒܫܒܐ ܩܕܝܫܐ܀

ܥܕ — ܐ[4] — ܘ — ܐܬܩܢ ܬܒܝܠ ܕܠܐ ܬܙܘܥ܀ ܣܥܪ ܦܘܪܩܢܐ ܒܡܨܥܬ ܐܪܥܐ܀ ܚܫܐ ܕܝܠܟ ܡܚܝܢܐ܆ ܐܦ ܩܕܡ ܩܝܡܬܐ ܡܚܝܢܝܬܐ܆ ܐܘܕܥܬ ܩܝܡܬܐ[d] ܕܡܝ̈ܬܐ܆ ܩܒܪ̈ܐ ܓܝܪ ܐܬܦܬܚܘ ܒܬܕܡܘܪܬܐ܆ ܐܦ ܦܓܪ̈ܐ[e] ܣܓܝ̈ܐܐ ܕܩܕܝ̈ܫܐ ܕܕܡܟܝܢ ܗܘܘ ܩܡܘ܆ ܗܢܘܢ[5]

a Corr. [Syriac]. Marg. [Syriac]. — b Marg. [Syriac]. — c Corr. [Syriac]. — d Corr. [Syriac]. — e Marg. [Syriac] (sic) [Syriac].

1. A [Syriac]. — 2. A [Syriac]. — 3. A om. — 4. A [Syriac]. — 5. A om.

This hymn also is the work of John son of Aphthonia.

74 — IV — VI. — « **Thou hast delivered my soul from troubles** »[1]. — When thou hadst broken[2] the bars (μοχλοί) of iron[3] with the wood of the *venerable* Cross, and hadst dissolved Sheol *and brought it to naught,* my Saviour, *then* thou didst *deliver and* save me from the gates[4] of death, *and didst cause* a fountain of life *to flow forth* from thy all-pure[5] side *and* gavest *it* to me, praise to thee!

The hymns on the Cross are ended.

AGAIN HYMNS ON THE RESURRECTION OR HOLY SUNDAY.

75 — I — VI. « **He established the world that it should not move** »[6]. « **He wrought salvation in the midst of the earth** »[7]. — Thy life-giving Passion, even before the *quickening* Resurrection, forebetokened the ⌜rising of the dead[8] : for the graves were opened *by a miracle,* and many bodies[9]

1. Ps. XXXI, 8 LXX. — 2. Corr. ' crushed '. — 3. Id. CVII, 16. — 4. Ps. IX, 14. — 5. Corr. ' undefiled '. — 6. Ps. XCIII, 1. — 7. Id. LXXIV, 12 LXX. — 8. Corr. ' resurrection '. — 9. Matth. XXVII, 51, 52.

[Syriac text]

a Corr. [Syriac text]. — b Corr. [Syriac text]. — c Corr. [Syriac text]. — d Corr. [Syriac text]. — e Corr. [Syriac text]. — f Corr. [Syriac text]. — g Marg. [Syriac text] (sic) [Syriac text] (sic) [Syriac text]. — h Corr. [Syriac text]. — i Corr. [Syriac text].

1. B marg. εποιησεν. — 2. A pl.. — 3. B marg. απηγορευμενον. — 4. B marg. ευηγγελισατο. — 5. B [Syriac text]. — 6. A [Syriac text].

of the saints that slept *were quickened and* rose; who, having gone into the holy city *of Jerusalem,* showed themselves to many *and were recognised by them;* signifying that the fact that thou didst *descend and* ⌜shine in the *gloomy and dark* depths[1] of the earth, and didst dissolve *and cut asunder* the bonds of Sheol worked[2] perception in the dead who were laid *with*in the graves, and cast in advance the *blessed* seed of the ⌜rising of the dead[3], which is promised to us *and for which we hope.* Lord *of all,* praise to thee!

76 — II — V. — « **My soul had almost dwelt in Sheol** »[4]. — Since a woman was the cause of sorrow to us *at the beginning* by persuading *our father* Adam to eat of the fruit of the tree *of* which ⌜they were forbidden[5] *to eat,* a woman was the first after[6] the angel to announce[7] thy *life-giving* Resurrection, Christ, God. For thou didst *overcome by force and* dissolve at

1. Corr. ' appear in the lower parts '. — 2. Marg. ἐποίησεν. — 3. Corr. ' resurrection '. — 4. Ps. XCIV, 17 LXX. — 5. Corr. ' was prohibited '; marg. ἀπηγορευμένον. — 6. John XX, 1-3 « But on the first day..... and to the other disciple..... and that disciple...., together », 11-13 (verbal diff. in both). — 7. Marg. εὐηγγελίσατο.

[Syriac text]

a Corr. [Syriac]. — b Marg. [Syriac] (sic) [Syriac]. — c Corr. [Syriac]. — d Corr. [Syriac]. — e Corr. [Syriac] (sic) [Syriac] (sic) [Syriac].

1. B [Syriac]. — 2. A [Syriac]. — 3. A bis. — 4. A [Syriac]. — 5. A [Syriac].

all points the curse and the gloomy fate to which our race was doomed; and thou filledst heaven and earth with *joy and great* gladness, making of us and of the sublime[1] hosts one *glorious and* spiritual company, in order to praise thee, the only good and merciful one.

77 — III — **VI.** — « **The Lord hath reigned and hath clad himself in splendour** »[2]. — He[3] who alone hath immortality and dwelleth in light that cannot be approached underwent[4] *death by* the cross in the flesh ⌈for our salvation[5]; *and,* having shone in the *dark* chambers of Sheol, he rose *from among the dead.* Therefore angels, resplendent in shining raiment, appear *in glory* by the side of the life-giving *and saving* tomb. And let us therefore by *means of* works of light offer[6] *gifts of praise to* his Resurrection and *to* his great mercy.

78 — IV — **IV.** — « **Come see the works of the Lord** »[7]. — It was before the eyes of a woman which ⌈look perversely and are prone to the lapses of

1. Corr. ' above '. — 2. Ps. XCIII, 1. — 3. I Tim. VI, 13-16 « I adjure you..... before Pilate..... in light that cannot be approached, and whom no one among men hath seen » (verbal diff.). — 4. Corr. ' having undergone '. — 5. Corr. ' on our behalf '. — 6. Corr. 'approach'. — 7. Ps. XLVI, 9.

ܗܘܝ ܒܪܚܡܬܐ ܕܡܦܪܓܝܢܘܬܐ. ܗܘ ܕܠܐ ܐܢܫ ܢܐܟܘܠ[a] ܡܢ ܦܐܪܘܗܝ ܢܡܘܣܐ[1]
ܕܐܠܗܐ ܒܐܝܠܢܐ ܗܘܐ. ܐܡܪ ܗܘܐ ܡܠܐܟܐ ܗܘ ܕܝܬܒ ܩܕܡ ܩܒܪܐ ܩܕܝܫܐ ܘܡܚܝܢ ܚܝܐ
ܬܘ. ܚܙܝܢ ܘܐܬܚܙܝܘ ܠܕܘܟܬܐ ܐܝܟܐ ܕܬܡܢ ܣܝܡ ܗܘܐ ܡܪܢ[b]. ܢܫ̈ܐ ܗܠܝܢ
ܕܩܪܒܝܢ ܠܢ ܡܦܘܠܬܐ. ܠܗܝܢ ܗܫܐ ܦܩܕ ܗܘܐ ܕܢܐܙ̈ܠܢ ܒܥܓܠ
ܢܣܒ̈ܪܢ ܣܒܪܬܐ ܕܩܝܡܬܗ. ܗܠܝܢ ܕܐܙܪܥܝ ܙܪ̈ܥܐ[2] ܡܪ̈ܝܪܐ[3] ܕܟܪܝܘܬܐ
ܘܠܘܛܬܐ ܒܥܠܡܐ. ܗܢܝܢ ܩܕܡܝܬ[c] ܗܘܝ ܫܡܥܢ ܡܢ ܗܘ ܕܩܡ ܗܝ
ܕܚܕܝܢ. ܫܪܝܪܐܝܬ ܥܬܝܩ̈ܬܐ[d] ܥܒܪ̈ܝ ܠܗܝܢ. ܗܐ ܗܫܐ ܒܟ ܡܫܝܚܐ ܟܠܡܕܡ[e]
ܡܫܝܚܐ ܟܠܗ ܗܘܐ[f] ܓܝܪ ܚܕܬܐ[g]. ܫܘܒܚܐ ܠܟ܀

ܥܛ — ܗ — ܕ — ܐܡܝܢ ܡܢ ܡܪܝܐ ܗܘܬ ܗܕܐ ܘܬܕܡܘܪܬܐ ܗܝ ܒܥܝܢܝܢ[4]܀ ܦܨܝܚܘܬܗ[h] ܕܚܕܒܫܒܐ
ܩܕܝܫܐ. ܡܢܗܪܐ ܠܝ ܠܪܥܝܢܝ ܒܬܐܘܪܝܐ ܕܐܪ̈ܙܘܗܝ. ܗܘ ܓܝܪ ܕܡܢ[i]

a Corr. [illegible]. — b Marg. [illegible] (sic) [illegible] (sic) [illegible] (sic) [illegible] (sic) [illegible]. — c Corr. [illegible] (sic). — d Marg. [illegible] (sic) [illegible]. — e Corr. [illegible]. — f Corr. [illegible]. — g Corr. [illegible]. — h Corr. [illegible]. — i Corr. [illegible].

1. A [illegible]. — 2. B sing. — 3. So other MSS, AB sing. — 4. In red.

transgression[1], which from love of pleasure looked at the tree in Paradise of *the fruit of* which the law of God forbade *any man* to eat[2], that the angel who sat before the *holy* life-giving grave said, « Come *and* see the place in which the Lord was laid »[3]. Women[4] who brought about the fall for us, them he *now* commanded to *go at once and* announce the Resurrection *of our Saviour*. They who cast the *bitter* seeds of sorrow *and a curse* into the world, *they* first heard from him that had risen the word, « Rejoice ». Truly « old things have passed away »; *and now* behold! « ⌈everything hath[5] » in thee, Christ, « become new »[6], praise to thee!

79 — v — **IV.** — « **This came from the Lord and it is a marvel in our eyes** »[7]. — The gladness[8] of *the Holy* Sunday enlightens my mind *greatly by the contemplation of its mysteries* : for that is the eighth of days and *at the*

1. Corr. ' are perverse and easily deceived '. — 2. Corr. ' participate in eating '. — 3. Matth. XXVIII, 5-10 « But the angel...... and go tell his disciples..... joy; and they ran to tell...., but go and tell my brethren..... see me '. » — 4. Corr. ' Those '. — 5. Corr. ' all things have '. — 6. II Cor. v, 17, 18. — 7. Ps. CXVII, 23. — 8. Corr. ' splendour '.

[Syriac text]

a Corr. [Syriac] (perh. to cover [Syriac] also). — b Corr. [Syriac]. — c Corr. [Syriac]. — d Corr. [Syriac], B above the word [Syriac], marg. [Syriac], above [Syriac]. — e Corr. [Syriac]. Marg. A (sic) [Syriac], B [Syriac]. — f Marg. [Syriac]. — g Corr. [Syriac]. — h Corr. [Syriac].

1. A app. corr. to [Syriac]. — 2. A [Syriac]. — 3. [Syriac] in paint.

same time the first; on which I know that thou who in the beginning madest heaven and earth *out of nothing,* also, being the same, at the end of times becamest incarnate, and sufferedst[1] on the cross *for our salvation,* and through a God-befitting Resurrection ⌜renewedst the creation of[2] our *mortal* race, and becamest the beginning[3] *of life to us* and father of the world to come *as one that is merciful.* ⌜As thou[4] hast *in truth* made all things in wisdom, Lord, praise to thee!

80 — VI — **IV.** — « **So longeth my soul after thee, O! God** »[5]. — In like manner as the hart *from thirst* longeth *and yearneth to come* to[6] the fountain of water, so *also* my soul longeth for the *rapid* course of the days which brings to me the recurrence of Sunday : for, when from it I taste of the *living* water of the knowledge of the Cross and of the Resurrection, as of a fountain *with pleasant waves,* I ⌜strip off[7] *like a garment* the old age of sins, and clothe myself in the *comely* youth of the new works *of justice or* of righteousness,

1. Corr. ' wast crucified ' (perh. to cover ' on the cross ' also). — 2. Corr. ' createdst anew '. — 3. Corr. ' head '. — 4. Above ὢ; corr. ' thou who ' (above ὅ;). — 5. Ps. XLII, 2 LXX. — 6. Corr. ' for '. — 7. Corr. ' put away '.

[illegible]

[illegible]

[illegible]

a Corr. [illegible]. — b Corr. [illegible]. — c Marg. [illegible]. — d Corr. [illegible]. — e Marg. [illegible]. — f Corr. [illegible] (to follow).

1. I[a] o in paint. — 2. A [illegible]. — 3. B marg. ταμιεια. — 4. B [illegible]; so 14, 514. — 5. A om. — 6. A [illegible].

and prepare myself for the life to come : to which grant me to attain, God who becamest incarnate without variation and wast crucified ⌜on our behalf[1] and madest thyself a *leader and* chief for us of a new *and blessed* life, as thou art merciful.

81 — vii — **IV.** — « **Unto the upright light hath shone in darkness** »[2]. — Christ, *even God*, the Sun of righteousness ⌜after *suffering on our behalf in the flesh went down and* shone in the chambers[3] of Sheol, and[4] in this way rode upon the West, whose name is the Lord, as *the divine prophet* David sings[5]. This Christ, who now *behold!* rides upon the East which is our[6] resurrection *in that he was raised from among the dead, come*, let us *bless and* worship : for he[7] is the same who descended and who ascended above the heavens *as God*, that he might fill all things with his glory.

82 — viii — **II.** — « **Come let us praise the Lord** »[8]. — All ye that desire to attain to the *good hope of the* resurrection *and of the new life,* arise

1. Corr. ' for us '. — 2. Ps. cxii, 4. — 3. Corr. ' by appearing in the regions '; marg. ταμιεῖα. — 4. Corr. ' also '. — 5. Ps. lxviii, 5 (not quoted). — 6. B ' his '. — 7. Eph. iv, 9, 10 (verbal diff.). — 8. Ps. xcv, 1.

[Syriac]

[Syriac] — [Syriac] — [Syriac] — [Syriac]

[Syriac]

[Syriac] — [Syriac] — [Syriac] — [Syriac]

a Corr. [Syriac], perh. to cover [Syriac] also. — b Corr. [Syriac]. — c Marg. [Syriac] (sic) [Syriac] (sic) [Syriac] (sic) [Syriac]. — d Corr. [Syriac]. — e Corr. [Syriac]; in B written as corr. above [Syriac], and in marg. ενvοησατε. — f Corr. [Syriac]. — g Marg. [Syriac]. — h Corr. [Syriac] (to precede). — i Marg. [Syriac].

1. A [Syriac] B [Syriac].

and make haste ⌜to go[1] at once to the life-giving grave. Run with[2] Mary and with the *other* women who accompany[3] her *in faith.* Beholding[4] *with the eyes of the mind* the angels that have come down[5] from heaven, offer praise to God who has risen *from the grave,* asking *him* for forgiveness of *your* sins and his great mercy.

83 — IX — II. — « **To show thy grace in the morning and thy faith by night** »[6]. — In[7] the night our spirit *eagerly* arises early to greet thee, Christ, God. *Thou therefore* be among us who early honour thy[8] Resurrection in spiritual fashion with *singing* choirs and send up voices of thanksgiving to thy glory, and bestow upon *all of* us *the gift of* thy great mercy.

84 — X — II. — « **God hath reigned over the peoples** »[9]. — He[10] that

1. Corr. ' hasten ' (perh. to cover ' at once ' also). — 2. Luke XXIV, 1-5 « But on the first day..... dark, the women came..... one that is alive among the dead?..... risen ' » (verbal diff.). — 3. Corr. ' are with '. — 4. Marg. ἐννοήσατε. — 5. Unintelligible corr. — 6. Ps. XCII, 3. — 7. Is. XXVI, 9 LXX « In the night my spirit riseth early to greet thee, O! God, because thy commandments are a light upon earth '. — 8. Corr. ' and praise thy '. — 9. Ps. XLVII, 9. — 10. Id. CXLIV, 7, 8 (not quoted).

ܡܫܝܚܐ ܐܠܗܐ ܩܡ[1] ܒܫܘܒܚܐ ܡܢ ܩܒܪܐ.[a] ܬܘ ܥܡܝ ܟܠܟܘܢ ܐܝܠܝܢ
ܕܟܪ̈ܝܗܝܢ ܘܡܫܬܢܩܝܢ ܒܟܘܪ̈ܗܢܐ ܡܫܚܠܦܐ[b] ܐܝܟܢܝܢ ܕܢܦܫܐ ܘܕܦܓܪܐ. ܥܡ ܡܪܝܡ
ܡܓܕܠܝܬܐ[c] ܐܦ ܒܗܕܐ ܫܥܬܐ ܢܪܗܛ ܘܢܐܚܘܕ[d] ܡܠܥܠ ܡܢ ܪ̈ܓܫܐ ܒܪ̈ܓܠܐ
ܕܝܠܗ ܡܩܕܫܬܐ. ܘܡܚܕܐ ܠܐ ܡܬܡܠܠܢܐܝܬ ܐܝܟ ܡܢ ܡܦܠܠܐ[e] ܐܝܟ ܪܦܦܐ ܕܥܝܢܐ.
ܒܟܠ ܦܘܪܣ ܢܣܒܝܢ[1] ܡܢܗ ܥܘܕܪܢܐ[f] ܠܟܐܒ̈ܝܢ ܘܥܘܬܪܐ[2] ܕܪ̈ܚܡܘܗܝ
ܝܬܝܪ̈ܐ ❖

ܦܗ — ܝܐ — ܙ — ܛܒ ܠܡܘܕܝܘ ܠܡܪܝܐ ❖ ܗܐ ܗܟܝܠ ܡܢܐ[g] ܫܦܝܪ ܐܘ ܡܢܐ
ܒܣܝܡ. ܐܠܐ ܐܢ ܕܒܕܘܟܪܢܐ ܕܩܝܡܬܐ ܩܕܝܫܬܐ. ܢܩܘܡ ܐܦ ܚܢܢ ܥܡ
ܡܫܝܚܐ. ܘܠܐ ܢܬܛܫܐ[h][3] ܒܫܢܬܐ ܥܠ ܡܫܟܒܢ[i]. ܐܠܐ ܕܢܬܪܘܡ ܗܕܡܝܢ[j] ܒܠܠܝܬܐ
ܡܩܕܫ̈ܢ[k] ܕܟܠ ܕܚܕܒܫܒܐ. ܘܢܩܕܘܡ ܘܢܬܗܓܐ ܒܗ ܒܩܝܡܬܐ ܒܚܝܘܬܐ[l]
ܘܦܓܪܘܬܐ ܕܦܓܪ̈ܝܢ. ܐܝܟܢܐ ܕܒܝܘܡܐ ܐܚܪܝܐ ܘܡܠܝܐ ܕܚܠܬܐ ܡܢ

a Corr. ܡܝ̈ܬܐ. — b Corr. ܡܫܚ̈ܠܦܐ. — c Marg. [illegible] (sic). — d Corr. [illegible]. — e Corr. (sic) [illegible]. — f Corr. [illegible]. — g B marg. [illegible]. — h Corr. [illegible]. — i Corr. [illegible] followed by ܐ, i. e. [illegible]. — j Corr. [illegible]. — k Corr. [illegible], prob. to cover ܟܠ also. — l Corr. [illegible].

1. A [illegible]. — 2. A pl. — 3. A [illegible].

releaseth them that are bound and lifteth up them that are bowed down, Christ, even God, hath risen *in glory* from the grave[1]. Come *with me,* all ye that are *sick and* afflicted with divers[2] diseases of the soul and of the body, with Mary *Magdalene*[3] let us at this hour also *run and* in suprasensual fashion ⌜take hold of[4] his *holy* feet; and quickly in an ineffable way *as* in the twinkling of an eye we shall assuredly ⌜receive *from him* help[5] *for our pains* and *the riches of* his great mercy.

85 — XI — **VII.** — **« It is good to give thanks unto the Lord »**[6]. — Behold! therefore what[7] is good or what is pleasant, except that on the commemoration of the *holy* Resurrection we *also* should rise with Christ, and not ⌜be sunk in sleep upon our couch[8] but lift up our[9] limbs in the all-holy[10] nights preceding Sunday, and rise early and *thereby* meditate on the resurrection *and quickening* of our bodies; so that on the last day, *the day full of dread,*

1. Corr. ‘ dead ’. — 2. Corr. prob. representing ποικίλος. — 3. Matth. XXVIII, 8-10 « And they went ...... and they ran to tell..... and worshipped them. Then..... shall they see me ’. » — 4. Corr. ‘ touch ’. — 5. Corr. ‘ draw healing ’. — 6. Ps. XCII, 2. — 7. Id. CXXXII, 1 (not quoted). — 8. Corr. ‘ slumber in sleep in bed ’. — 9. Corr. ‘ the ’. — 10. Corr. ‘ sacred ’.

ܡܢ ܡܚܫ̈ܒܬܐ ܕܥܠܡܝܬܐ ܘܐܪܥܢܝܬܐ ܡܬܚܪܪܝܢ܆ ܘܐܝܬܝܗܘܢ ܡܕܟܝܐ ܐܦ
ܩ̈ܠܝܠܐ. ܥܡ ܢܦ̈ܫܬܐ ܕܝܠܗܘܢ ܢܬܚܛܦܘܢ¹ ܠܪܘܡܐ ܘܗܟܢܐ ܐܟܚܕܐ
ܢܦܓܥܘܢ[a] ܠܐܐܪ[b] ܠܡܫܝܚܐ. ܗܘ ¹ܕܥܬܝܕ ܕܢܐܬܐ[c] ܠܬܢܝܢܘܬ ܡܢ ܫܡܝܐ. ܡܛܠ ܗܢܐ
ܒܥܝܢ ܡܢܟ ܦܪܘܩܢ. ܚܝܠܢ ܘܫܪܪܢ ܠܢ. ܠܗܕܐ ܣܒܪܐ ܗܝ ܛܘܒܬܢܝܬܐ
ܘܦܐܝܐ ܠܐܠܗܐ ܘܕܢܣܬܥܪ¹ ܠܗ ܟܠܢ ܫܘܐ[d] ܠܢ ܐܝܟ ܣܓܝܐܘܬܐ
ܕܪ̈ܚܡܝܟ ܪ̈ܘܪܒܐ܀

ܬܘܒ ܩ̈ܢܘܢܐ ܕܡܬܐܡܪܝܢ ܩܕܡ ܩܪܝܢܐ ܕܐܘܢܓܠܝܘܢ ܒܗ ܒܠܠܝܐ
ܕܚܕܒܫܒܐ܀

ܦܘ — ܐ — ܒ — ܬܘ ܫܡܥܘ ܘܐܫܬܥܐ ܠܟܘܢ ܟܠܟܘܢ ܥܒ̈ܕܘܗܝ ܕܐܠܗܐ܀ ܐܢܬܘܢ ܕܠܠܠܝܐ ܢܗܝܪܐ
ܘܩܕܝܫܐ ܕܩܝܡܬܐ: ܝܩܪܬܘܢ: ܟܕ ܩܡܬܘܢ[e] ܒܗ ܟܠܗ[f] ܘܡܣܝܒܪܢܐ ܡܛܪܝܢ: ܟܕ ܢܛܪܝܢ
ܐܝܠܝܢ ܕܡܫܬܪܝܢ[g] ܐܦ ܥܝܪܘܬܐ ܘܐܠܗܝܐ: ܩ̈ܠܐ ܕܢܒܝܐ ܩܕܝܫܐ

a Corr. (sic) ܢܦܓܥܘܢ ܠܡܫܝܚܐ ܕܢ. — b Marg. : ܕܡܨܪܝܢ ܐܝܟ ܕܐܡܪܝܢ ܐܢܫ ܐܝܟ ܐܢܬ ܐܝܬ ܕܝܠܗܘܢ...
[illegible]
c Corr. ܕܐܬܐ. — d Corr. ܐܚܕܐ (sic) ܘܕܢܣܬܥܪܘܢ. — e Corr. ܒ. — f Corr. ܒܡܛܠ ܗܢܐ. (sic, with stop).
— g Marg. ܡܢ ܐ. ܕܐܦܘܠܝܢܪܝܘܣ. ܐܝܠܝܢ ܕܝܢ ܐܢܫ ܠܐ ܗܘܘ ܒܫܘܠܡܐ ܕܗܘܐ ܗܘܐ ܐܝܟ ܕܠܢ ܒܢܒܝܐ. ܟܠܗܘܢ ܓܝܪ ܟܬܒܐ.

1. A ܘܕܢܣܬܥܪ.

being freed from worldly and earthly thoughts, and *being* pure and light, they may with their souls ⌜be caught¹ up *into the height and so together* meet Christ in the air (ἀήρ) [2], who ⌜shall come[3] a second time from heaven? Wherefore we beg thee, our Saviour, strengthen and confirm us for this *blessed God-befitting* hope and ⌜grant *us* that we may *all* be admitted to[4] it, according to *the abundance of* thy great mercy.

AGAIN HYMNS SUNG BEFORE THE READING OF THE GOSPEL ON THE SAME NIGHT PRECEDING SUNDAY.

86 — I — **II. — « Come hearken and I will tell all of you the works of God »** [5]. — Ye that have honoured the resplendent *and holy* night of the Resurrection by standing through *it* all[6] *and enduring hardship,* while keeping

1. Corr. ' being lifted '. — 2. I Th. IV, 13-17. — 3. Corr. ' comes '. — 4. Corr. ' admit to inherit '. — 5. Ps. LXVI, 16. — 6. Corr. ' all the watch '.

ܐܬܬܥܝܪܘ ܘܒܪ̈ܥܝܢܝܟܘܢ ܗܘ ܥܝܪܐ ܘܒܢܝ̈ܐ .: ܐܘ ܬܘ ܫܡܥܘ[1] ܘܨܘܬܘ ܠܩܠܐ
ܕܫܝܦܘܪܐ ܕܐܘܢܓܠܝܘܢ[a] ܡܟܪܙܐ ܘܡܩܥܐ .: ܠܪܗܒܘܢܐ ܕܚܝ̈ܐ ܘܣܒܪܐ[2]
ܕܐܚܝܢܘܬܐ ܘܩܝܡܬܐ ܕܡܢ ܒܝܬ ܡܝ̈ܬܐ .: ܗܘ ܕܐܝܬܘܗܝ ܡܫܝܚܐ
ܚܝ̈ܝܢ ܫܪܝܪ̈ܐ[3] ܘܐܚܝܢܘܬܢ ܘܩܝܡܬܢ[b] .: ܠܗܘ ܕܐܦ ܢܒܪܟܝܘܗܝ ܘܢܣܓܘܕ[c]
ܘܢܘܕܐ ܠܗ ܥܡ ܐܒܘܗܝ[d] ܘܪܘܚܗ ܩܕܝܫܐ. ܘܢܐܡܪ ܠܗ ܬܫܒܘܚܬܐ ܠܟ ܀
ܦܙ — ܒ — ܘ — ܛܒ ܠܡܘܕܝܘ ܠܡܪܝܐ ܀ ܒܠܠܝܐ[4] ܢܘܗܪܢܝܐ ܘܡܚܝܢܐ
ܕܚܕܒܫܒܐ ܩܕܝܫܐ ܕܩܝܡܬܐ .: ܡܬܬܥܝܪ ܐܢܐ[e] ܡܢ ܫܢܬܐ[f] ܒܪܬܝܬܐ[g]
ܘܐܬܐ ܐܢܐ[h] ܠܩܠܐ ܕܐܘܢܓܠܝܘܢ ܡܠܐ ܕܚܠܬܐ ܘܡܬܪܢܐ ܐܢܐ ܒܗܘܢܝ
ܕܗܕܐ ܫܥܬܐ .: ܩܪܝܒܐ ܕܡܝܐ ܘܛܦܣܗ ܛܥܝܢܐ ܕܗܝ ܫܥܬܐ ܕܚܝܠܬܐ
ܕܚܪܬܐ .: ܗܝ ܕܒܗ ܥܬܝܕ ܡܫܝܚܐ ܕܢܬܓܠܐ ܡܢ ܫܡܝܐ ܘܢܐܬܐ ܥܠ[i] ܥܢܢܐ

[illegible]
[illegible]

a Corr. ___. — b Corr. ___. — c Corr. ___ (we require ___). — d Corr. ___ — e Corr. ___ (sic, with stop). — f Corr. ___ (to precede). — g Marg. [illegible] — h Corr. ___. — i Corr. ___.

1. A ___. — 2. A pl. — 3. A sing. — 4. A ___.

watch and *with your minds also* awake[1], and being sons of light and sons *of day,* of the great and splendid day, come *listen* and hearken to the *voice of the* ⌜trump of the Gospel[2] proclaiming *and crying* the earnest of *life and the hope of* our *quickening and* resurrection from *among* the dead, which is Christ our *true* life *and our quickening* and our[3] resurrection : whom also *let us bless and* worship[4] *and let us give thanks to him* with his[3] Father and his Holy Spirit, *and* say[5] *to him,* « Praise to thee! »

87 — II — **VI. — « It is good to give thanks unto the Lord »**[6]. — In the light-clad and life-giving night *of the holy Sunday* of the Resurrection I am ⌜awoken from sleep trembling with terror[7] *and I come* to the voice of the Gospel[8] that is full of dread; and I consider *in my mind* that ⌜such an[9] hour *nearly resembles and* bears the pattern of that dread hour *of the end,* in which Christ *is to be revealed* from heaven *and* will come above[10] the clouds with

1. I Th. v, 4-8 (verbal diff.). — 2. Corr. 'Gospel-trump '. — 3. Corr. ' the '. — 4. Corr. ' worshipping '. — 5. Corr. ' let us say '. — 6. Ps. XCII, 2. — 7. Corr. ' disturbed from the bed of sleep, being seized also with trembling '. — 8. Mark XIII, 24-26. « And in those..... the moon shall not show her light....., glory. » Reff. also to Matth. XXIV, 29, 30, Luke XXI, 25-27. — 9. Corr. ' this '. — 10. Corr. 'upon '.

ܘܫܘܒܚܐ ܡܢ ܫܡܝܐ. ܘܗܝܕܝܢ [1]ܠܟܠܗܘܢ ܡܢ[a] ܕܒܬܪ ܟܕ ܩܠܐ ܫܡܥܝܢ ܘܐܝܟ ܫܝܦܘܪܐ
[1]ܘܐܚܪܝܐ ܠܐܠܗܐ. ܘܡܚܝܝܢ[b] ܡܝ̈ܬܐ[c] ܟܕ ܦܩܕܝܢ ܒܒܪܬܐ ܘܡܢܗ ܕܢܦܩܘܢ ܡܢ ܩܒܪ̈ܐ
ܐܝܟܢܐ ܕܛܒ̈ܬܐ ܥܒܕܘ ܠܩܝܡܬܐ ܕܚܝ̈ܐ ܚܕ̈ܬܐ ܘܕܒܝ̈ܫܬܐ ܡܢ ܩܒܪ̈ܝܗܘܢ.
[1]ܐܝܠܝܢ ܕܥܒܕܘ ܒܝ̈ܫܬܐ ܐܝܟ ܕܠܗܘܢ[d]. ܠܩܝܡܬܐ ܕܕܝܢܐ ܘܬܫܢܝܩܐ. ܐܠܗܐ ܕܝܢ
ܕܒܗ ܕܛܒܬܐ ܠܣܒܪܬܐ ܕܙܕܩܐ ܘܫܪܝܪܬܐ. ܐܢܐ ܒܥܐ ܡܢܟ ܠܡܐ ܠܟ
ܕܗܘ ܣܒܪܐ ܒܪܝܟܐ ܘܠܐ ܡܕܓܠܐ. ܐܥܘܠ ܠܡܠܟܘܬܐ ܕܫܡܝܐ ܕܐܫܬܘܕܝܬ
ܐܝܟ ܣܓܝܐܘܬ ܪܚܡܝܟ܀

ܬܘܒ ܡܥܢܝ̈ܬܐ ܐܚܪ̈ܢܝܬܐ ܕܡܬܐܡܪ̈ܢ[1] ܒܗ ܒܠܠܝܐ ܕܚܕܒܫܒܐ ܡܢ
ܒܬܪ ܩܪܝܢܐ ܕܐܘܢܓܠܝܘܢ܀

ܦܚ — ܐ — ܐ — ܐܘܪܒ ܡܪܝܐ ܠܡܥܒܕ ܥܡܢ ܘܗܘܝܢ ܚܕܝܢ܀ ܐܬܡܠܝ̈ ܐܕܢ̈ܝܢ ܕܝܠܢ
ܚܕܘܬܐ. ܫܘܚܠܦܐ ܐܠܗܝܐ ܩܒܠܢ. ܘܐܬܢܗܪܘ[2] ܡܕ̈ܥܝܢ ܒܗ ܒܙܠܝܩܐ

a Corr. ܟܠ. — b Corr. ܘܗܘܘ ܚܝ̈ܐ. — c Marg. ܡܢ ܢܦܫܗ. ܐܝܟ ܐܡܪ ܐܢܐ ܠܗܘܢ ܕܐܬܐ ܫܥܬܐ ... (Syriac marginal note) ... — d Corr. ܡܢ ܕܒܚܘ ... .

1. A om. — 2. A ܘܐܬܢܗܪܘ B ܐܬܢܗܪܘ.

power and ⌜God-befitting glory, and then the ⌝ dead[2], hearing a voice *crying* like *a clarion or* the last trump, *shall be quickened and* shall come forth from their graves, they that have ⌜good deeds[3] to the resurrection of *new* life, and they that have done evil things to the resurrection of judgment *and punishment. Truly I pray thee,* God, who art the *blessed* hope that is free from falsehood, admit me to the kingdom of heaven *which thou promisedst* according to thy great mercy.

AGAIN OTHER HYMNS SUNG ON THE SAME NIGHT PRECEDING SUNDAY AFTER THE READING OF THE GOSPEL.

88 — I — I. — « **The Lord hath done great things for us and we have been in joy** »[4]. — Our ears have been filled with joy; we have received a divine change; ⌜and our minds have been enlightened[5] by *the splendour that flashes*

1. Corr. ‘ great glory, and those ’. — 2. John v, 25-29 (verbal diff.). — 3. Corr. ‘ done good things ’. — 4. Ps. cxxv, 3. — 5. Corr. ‘ we have been illuminated ’.

ܕܡ̈ܠܐܟܐ ܡܢ[a] ܩܠܝܠܐ[b] ܕܝܬܒܝܢ ܠܘܬ ܒܝܬ ܩܒܘܪܐ. ܡܢܗ ܕܩܒܪܐ ܕܝܠܢ
ܠܠܐ ܡܬܚܒܠܢܘܬܐ. ܡܢ ܬܪ̈ܥܐ ܕܫܝܘܠ ܕܐܚܝܕܝܢ ܩܝܡܬܐ ܘܚܝ̈ܐ. ܡܢܘ
ܗܘ ܕܠܐ ܢܡܝܬ[c] ܠܗܕ̈ܡܘܗܝ ܕܥܠ ܐܪܥܐ[d]. ܡܢܘ ܕܠܐ ܢܫܒܚ. ܠܗܘ ܕܒܟܠ
ܐܠܗܐ ܐܝܬܘܗܝ. ܠܗܘ ܡܬܪܘܡܐ[e]. ܠܗܘ ܐܪܥܝܐ[f] ܒܒܣܪ. ܘܬܘܒ ܣܠܩ ܘܝܬܒ
ܕܘܟܬܗ ܒܡܪ̈ܘܡܐ. ܕܠܗ ܢܒܥܐ[g] ܟܠܢ ܘܢܬܟܫܦ ܠܗ. ܕܢܗܘܐ ܥܡܢ
ܒܪ̈ܚܡܘܗܝ ܥܕܡܐ[h] ܠܫܘܠܡܗ ܕܥܠܡܐ܀

ܦܛ — ܒ — ܙ — ܩܕܡ̈ܝܗܘܢ ܕܥܡ̈ܡܐ ܟܠܗܘܢ ܩܘܦܘ. ܐܘ ܠܥܘܬܪܐ ܕܡ̈ܠܝܐ[i] ܐܘ ܠܪܘܡܐ[1]
ܕܪ̈ܥܝܢܐ ܐܠܗܝ̈ܐ. ܗܠܝܢ ܐܢܘܢ ܐܝܟ ܕܒܫܪܪܐ[j] ܐܘܢܓܠܝ̈ܐ[2]. ܕܡܚܝܢ[k]
ܠܢ ܕܡܝ̈ܬܝܢ ܒܥܒ̈ܕܐ ܕܚܛܝܬܐ ܘܡܩܝܡܝܢ ܠܢ ܥܡ ܡܫܝܚܐ. ܘܐܝܟ ܕܒܐܣܟܡܐ
ܦܪ̈ܚܝܢ ܘܛܐܣܝܢ ܒܐܐܪ ܒܗܘܢܢ[l]. ܘܥܠ ܟܠ ܡܕܡ ܕܬܚܬ ܫܡܝܐ ܡܥܠܝܢ ܠܢ[m3]

a Corr. ... — b Marg. ... (sic) ... (sic) ... — c Marg. ... — d Corr. ... — e Corr. ... —
f Corr. ... — g Corr. ... — h Marg. ... — i Corr. ... (l. ...). — j Corr. ... — k Marg. ... — l Corr. ... — m Corr. ...

1. A pl. — 2. A sing. — 3. A ...

from the angels[1] that sit by the tomb. From the grave *itself* we have drawn incorruptibility; from the *closed* gates of Sheol resurrection *and life*. Who *is he that* will not mortify[2] his[3] limbs *that are* upon the earth? who *is there that* will not praise him that in all things is God, him that is exalted[4], him that is earthly[5] in the flesh, and again *re-ascended and* took his place ⌜in the heights[4]? Whom let us *all* beg[6] *and entreat* to be with us *in his mercy* until[7] the end of the world.

89 — II — **VII.** — « **Clap hands all ye peoples** »[8]. — O the riches of the words! O the height of the God-befitting sentiments! These *are* ⌜in truth evangelical[9], *which quicken* us[10] who are dead in works of sin *and* raise *us* with Christ, *and in a fashion* make ⌜us fly and float *in the air in* our mind[11],

1. John XX, 11, 12 (verbal diff.). — 2. Col. III, 5, 6 « Mortify therefore..... fornication and filthiness of passions..... disobedience. » — 3. Corr. ' the '. — 4. Corr. ' above '. — 5. Corr. ' below '. — 6. Corr. ' ask '. — 7. Matth. XXVIII, 20 « And lo! I am with you until the end of the world. » — 8. Ps. XLVII, 2. — 9. Corr. ' verily and truly evangelical (words) '. — 10. Eph. I, 22 — II, 2. — 11. Corr. ' the mind to fly and lift it up '.

[illegible] [a] [illegible] [b] [illegible] [c] [illegible] [d] [illegible] [1]

[illegible] [2] [illegible]

[illegible] [e] [illegible] [f] [illegible] [g] [illegible]

a Corr. [illegible]. — b Marg. [illegible]. — c Corr. [illegible]. — d Corr. [illegible] (to cover [illegible]). — e Corr. [illegible]. — f Corr. [illegible]. — g Marg. [illegible].

1. B adds [illegible]. — 2. A [illegible].

and ascend with them to heaven *above;* and they cry in our *deaf and* dead ears[1] with a voice louder than that of a trump, saying, « Mind things above, *and* not things on the earth. Seek[2] *and meditate upon* things above, where Christ is, sitting at the right hand of the Father; in order that, when he *himself* who hath come and ⌈is to[3] come is *again* revealed at his second coming, ye *also* may be revealed with him in glory », according to *the abundance of* his great mercy.

AGAIN HYMNS SUNGS AT THE ENTRY INTO THE BAPTISTERY AT DAWN ON SUNDAY.

90 — I — III. — « **Bring to the Lord glory and honour** »[4]. — All ye who have been enlightened in *your* minds by the songs of the Resurrection, and hold Christ *himself* in *the thoughts of* your[5] hearts, « who were not born of

1. Corr. ' hearing '. — 2. Col. III, 1-3 (verbal diff.). — 3. Corr. ' who shall again '. — 4. Ps. XXIX, 1. — 5. Corr. ' the '.

ܕܡܐ ܘܡܢ ܨܒܝܢܐ: ܐܠܐ ܡܢ ܐܠܗܐ[1] ܐܬܘ ܢܫܬܪܐ.. ܘܢܐܙܠ ܠܡܒܘܥܐ ܐܪܙܢܝܐ ܕܝܘܪܕܢܢ ܐܬܘ ܢܫܬܪܐ ܘܢܐܙܠ ܠܡܕܟܝܢܘܬܐ ܐܪܙܢܝܬܐ[2] ܕܝܘܪܕܢܢ.. ܘܒܗܝܡܢܘܬܐ ܢܣܓܘܕ ܠܐܡܐ ܚܕܬܐ ܪܘܚܢܝܬܐ.. ܗܝ[3] ܕܡܢ ܟܪܣܗ̇ ܝܠܕܬ ܠܥܡܐ ܩܕܝܫܐ ܕܟܪ̈ܣܛܝܢܐ.[a] ܘܟܕ ܬܗܝܪܝܢ ܒܦܐܪ̈ܘܬܗ̇ ܕܝܠܕܬ ܐܠܗܐ.. ܢܩܥܐ ܒܩܠܐ ܕܬܗܪܐ ܥܡ ܪܒܐ ܒܢܒܝ̈ܐ[4] ܐܫܥܝܐ ܘܢܐܡܪ: ܡܢܘ ܫܡܥ ܐܝܟ ܗܕܐ. ܐܘ ܡܢܘ ܚܙܐ ܐܝܟ ܗܟܢܐ.. ܕܗܐ[b] ܚܒܠܬ ܐܪܥܐ ܒܝܘܡܐ ܚܕ. ܘܝܠܕܬ ܥܡܐ[c].. ܡܛܠ ܕܚܒܠܬ ܨܗܝܘܢ ܘܝܠܕܬ ܒܢ̈ܝܗ̇.[d] ܐܢܐ ܕܝܢ ܝܗܒܬ ܣܒܪܐ ܘܣܘܟܝܐ ܗܢܐ ܐܡܪ ܡܪܝܐ ܐܠܗܐ ܗܘ ܕܐܝܬܘܗܝ ܣܒܪܐ ܕܬܘܟܠܢܢ[e] ܕܒܠܚܘܕܘܗܝ ܡܪܚܡ܀

ܝܐ — ܒ — ܕ — ܟܠܗܘܢ ܥܒ̈ܕܘܗܝ ܕܡܪܝܐ܀ ܐܬܘ ܒܥܓܠܐ ܥܡ̈ܡܐ ܢܐܙܠ ܠܝܘܪܕܢܢ ܪܘܚܢܝܐ ܐܘ ܠܗܝܟܠܐ ܕܒܝܬ ܥܡܕܐ ܕܢܝܩܪ ܐܪܙܐ ܐܠܗܐܝܬ ܕܩܝܡܬܐ ܩܕܝܫܬܐ ܘܢܣܓܘܕ ܟܠܢ ܒܗ̇[f]

a Corr. ܕܬܗܪܐ. — b Corr. ܐܢ ܚܒܠܬ. — c Corr. ܒܫܥܬܐ ܚܕܐ (to follow?). — d Marg. ܡܢ ܐܢܫ ܫܡܥ ܐܝܟ ܗܠܝܢ. ܘܡܢ ܚܙܐ ܐܝܟ ܗܠܝܢ. ... (sic) ... ܘܝܠܕܬ ... — e Corr. ܕܒܟ. — f Corr. ܐܬܘ.

1. A in marg. in another hand. — 2. A ܕܡܕܟܝܢܘܬܐ. — 3. A ܗܝ. — 4. A ܕܢܒܝ̈ܐ.

blood, nor of the will of the flesh, nor of the will of a man, but of God » [1], come let us *set forth and* go to the mysterious *cleansing* fountain of Jordan, and *in faith* worship the *new* spiritual mother, who *from her womb* gave birth to the holy people *of the* Christians*;* and, *marvelling at the fruitfulness of the God-bearer,* let us cry *with a voice of wonder* with the *great among* prophets Isaiah *and say,* « Who hath heard such a thing? or who hath seen it so? for [2] the earth hath travailed in one day, and hath borne a people [3], because Zion hath travailed and hath borne her children. ‘ But it is I who have given such [4] *hope and* expectation ’, saith the Lord God » [5], who is *the* hope *of* our *confidence,* who alone is merciful.

91 — II — **IV.** — « **All ye bondmen of God** » [6]. — Come *speedily,* ye peoples, let us go to the *spiritual* Jordan *or the temple of the baptistery* in order to honour the *God-befitting* mystery of the *holy* Resurrection, and let us *all* in it

1. John I, 11-14. — 2. Corr. ‘ if ’. — 3. Corr. ‘ people in one hour ’. — 4. Corr. ‘ this ’. — 5. Is. LXVI, 6-10 « A voice of confusion..... her pangs come, she shall escape and bear a male child. Who hath heard such a thing? Who hath seen such things? that the earth travaileth and beareth in one day..... because Zion hath travailed and hath borne her children..... saith the Lord » (verbal diff.). — 6. Ps. CXXXIII, 1, neither P nor LXX.

[illegible]

[illegible]

92 — ܐ — ܒ — [illegible]

a Corr. [illegible]. — b Marg. [illegible] (sic) [illegible] (sic) [illegible]. — c Corr. [illegible]. — d Corr. [illegible]. — e Marg. [illegible]

worship the *life-giving* death of God who became incarnate *and suffered on our behalf in the flesh;* which also caused a fountain *of life and* of resurrection to spring forth for us. For all of us who have been *admitted to be* baptized in Christ have been baptized in his death[1], having ⌜been planted together with him in[2] the likeness of his death and of his Resurrection, *as the God-inspired Paul bears witness*. And *accordingly* let us with faith say to him who through[3] water and the Spirit and blood *renewed afresh our race which had grown old in sin and made and* rendered *us* the children of the flesh children of light, « Praise to thee! »

Again hymns on persons baptized.

92 — I — II. — **« Sing to the Lord a new song »** [4]. — Ye that by *enlightening*

1. Rom. VI, 3-9 (cited as I Cor.) « Or know ye not.......... no more, and sin hath no power in him » (verbal diff.). — 2. Corr. ' shared with him in being planted into '. — 3. I John V, 6, 8 (verbal diff.). — 4. Ps. XCVIII, 1.

[Syriac text]

a Marg. [Syriac text] — b Corr. [Syriac text] — c Corr. [Syriac text] — d Corr. (l. [Syriac text]) [Syriac text] — e Corr. [Syriac text] — f Corr. [Syriac text] — g Marg. [Syriac text] (sic) [Syriac text]

1. A ܘ in paint. — 2. A [Syriac text].

baptism have been made new, by deeds *themselves* keep ⌜such a ˡ reputation *unto the end.* Do not *wantonly* betake yourselves back *again* to the old age of sins; do not *in any wise* follow after deeds of darkness. You have *rightly* confessed one [2] Lord and *one* faith : ⌜renounce the many doctrines [3] of error that are falsified *against the truth. Lo!* you have been armed with the *mighty* arms of the Spirit : fight *and struggle;* and do not through ⌜sin that you serve [4] make *miserable* treaties with your ˡ foes. By calling the [5] *holy* Father in heaven *'our Father'* fix the *hidden* eyes of your ˡ mind *constantly* on heaven. You have been hallowed by the divine laver; you have been removed from all filth and pollution *and stain.* Having once been buried and risen together [6] with Christ *who is God,* who once suffered and rose, think not *at all* of a second baptism. Keep the treasure of immortality *that has*

1. Corr. ' the '. — 2. Eph. IV, 3-6. — 3. Corr. ' reject the many opinions (representing δόξας) '. — 4. Corr. ' the fact of sinning '. — 5. Corr. ' upon the '. — 6. Col. II, 11-13 (verbal diff.).

ܐܢܐ ܕܐܬܝܗܒܬܗ ܠܟܘܢ ܛܒܐ. ܡܢ ܠܡܘܗܒܢܐ[1] ܛܒܐ ܕܗܘܐ ܡܫܩܠܝܢ[a]
ܐܝܟܘ ܥܘܬܪܐ ܐܝܟ ܒܛܝܒܘܬܐ ܕܪ̈ܚܡܘܗܝ[1] ܣܓܝܐܐ܀

ܨܓ — ܒ — ܒ — ܛܘܒܝܗܘܢ ܠܐܠܝܢ ܕܠܐ ܡܘܡ ܐܝܬ ܒܗܘܢ ܒܐܘܪܚܐ܀ ܐܢܬܘܢ ܕܐܬܥܠܝܬܘܢ
ܠܡܥܡܘܕܝܬܐ ܩܕܝܫܬܐ܆ ܐܚܝܕܝܢ ܠܟܘܢ ܗܫܐ ܘܡܫܪܝܬܘܢ ܒܐܘܪܚܐ ܕܙܕܝܩܘܬܐ. ܗܝ
ܕܒܗ[b] ܠܐ ܡܗܠܟ ܐܪܝܐ ܘܠܐ ܐܦܠܐ ܚܕܐ[c] ܡܢ ܚܝܘܬܐ ܒܝܫܬܐ. ܘܡܛܠ ܗܕܐ
ܠܐ ܕܟܝܬܐ. ܐܠܐ ܠܒܠܚܘܕ ܐܢܬܘܢ ܗܢܘܢ ܕܐܬܦܪܩܬܘܢ ܘܐܬܟܢܫܬܘܢ ܡܢ ܡܪܝܐ
ܐܠܗܐ. ܒܗ ܗܟܝܠ ܗܠܟܘ ܥܕܡܐ[2][d] ܠܫܘܠܡܐ܆ ܟܕ ܡܫܩܠܝܢ[e]
ܐܢܬܘܢ ܬܫܒܘܚܬܐ ܠܪ̈ܚܡܘܗܝ ܣܓܝܐܐ܀

ܨܕ — ܓ — ܕ — ܡܛܠ ܕܬܕܡܪ̈ܬܐ[3] ܥܒܕ ܡܪܝܐ܀ ܟܕ ܚܙܐ ܐܢܐ ܠܗܠܝܢ ܒ̈ܢܝܐ ܕܡܥܡܘܕܝܬܐ
ܗܝ ܕܡܘܠܕܐ ܕܡܢ ܪܝܫ. ܠܬܚܬ ܡܪܟܢ[f] ܐܢܐ ܚܙܘܐ ܕܥ̈ܝܢܝ[4]. ܢܚܬ ܓܝܪ
ܘܝܬܒ[h] ܥܠ ܪܝܫܗܘܢ ܒܣܡܐ ܪܘܚܢܝܐ ܕܠܥܠܡ. ܘܙܝܘܐ ܐܝܟ ܕܠܐ

a Corr. ܡܫܩܠܝܢ ܗܘܝܬܘܢ ܕܬܗܘܘܢ. — b B marg. ܡܢ ܐܦܠܐ ܚܕܐ. — c Corr. ܡܢܗܘܢ. — d Corr. ܡܢ ܗܫܐ ܐܝܟܢܐ. — e Corr. ܡܫܩܠܝܢ. — f Corr. ܚܙܘܐ ܐܠܐ. — g Corr. ܚܕܐ. — h Marg. ܕܐܬܩܢܝܬ. [illegible]

1. ܕ in ink. — 2. A ܥܕܡܐ. — 3. A ܬܕܡܪ̈ܬܐ B ܬܕܡܪܬܗ. — 4. A sing.

been bestowed upon you with all carefulness, ⌜offering praise to the *good* Giver of[1] this according to *the riches of* his great mercy.

93 — II — **II.** — « **Blessed are they that are without spot in the way** »[2]. — Ye that have been admitted to *holy* baptism have *already* entered upon *and begun* the way of righteousness, wherein[3] no lion or any evil, and therefore unclean, beast *sets foot or* walks, but *only* you who have been saved and gathered together by the Lord *God*. In it *therefore* continue to walk *unto the end*, offering[4] praise to his great mercy.

94 — III — **IV.** — « **Because the Lord hath done marvellous things** »[5]. — When I look at the children of the laver of regeneration, I turn the glances ⌜of my[6] eyes downward : for an eternal *spiritual* savour has *alighted and* sat [7] upon their head, and splendour such as befits the *holy* hosts on high : which

1. Corr. ' singing praise to him who gives '. — 2. Ps. CXVIII, 1. — 3. Is. XXXV, 9 (not quoted). — 4. Corr. ' singing '. — 5. Ps. XCVIII, 1 LXX. — 6. Corr. ' with the '. — 7. Is. XXXV, 3-10 (verbal diff.).

[illegible]

a B marg. [illegible]. — b Marg. [illegible] (sic) [illegible] (sic) [illegible]. — c Marg. [illegible] (sic). [illegible] (sic) [illegible]. — d Corr. [illegible]. — e Corr. [illegible] (h. e. [illegible]).

1. ܕ in ink. — 2. A [illegible].

if they keep, they shall dwell in *eternal* habitations, whence pain and sorrow and sighing have fled away *as it is written*[1], praising Christ for his great mercy.

95 — IV — VII. — « **Let the heavens rejoice and let the earth be glad** »[2]. — A great wonder! they[3] who once were darkness have become light : upon[4] them who were deprived of mercy mercy has now come. They who were destitute of God are now made a dwelling-place of the Spirit : with whom let us praise *God* the only good and merciful one.

96. — V — VI. — « **Tell forth his salvation from day to day** »[5]. — Ye that have been clad in the garment of salvation and the raiment of *spiritual* gladness *by holy baptism,* and have been adorned like[6] a bride with the decoration *and adornment* of the *Holy* Spirit, keep the suprasensual beauty of comeliness[7] *that ye have received,* and the Lord will cause righteousness[8]

1. Is. XXXI, 10, LI, 11 (neither quoted). — 2. Ps. XCVI, 11. — 3. Hos. II, 23-25. — 4. Rom. IX, 22-26 « But, if..... and her that had not been loved beloved. For it shall be..... sons of the living God. » — 5. Ps. XCVI, 2. — 6. Corr. ' as '. — 7. Corr. representing εὐπρεπείας. — 8. Is. LXI, 10, 11.

[Syriac text][a] [Syriac text][b] [Syriac text]

[Syriac text] — ? — [Syriac] — [Syriac text] [Syriac text][1] [Syriac text][c]

[Syriac text][1] [Syriac text][d] [Syriac text][e]

[Syriac text][f] [Syriac text]

[Syriac text][1] [Syriac text][g] [Syriac text]

[Syriac text][h] [Syriac text]

[Syriac text][i] [Syriac text][j] [Syriac text][k]

[Syriac text][l] [Syriac text]

[Syriac text] — [Syriac] — [Syriac] — [Syriac text] [Syriac text][1] [Syriac text]

[Syriac text][m] [Syriac text]

a Marg. [Syriac text] (sic) [Syriac text]. — b Corr. [Syriac]. — c Corr. [Syriac]. — d Corr. [Syriac]. — e Corr. [Syriac]. — f Corr. [Syriac] (sic). — g Corr. [Syriac]. — h Corr. [Syriac]. — i Corr. [Syriac] (sic, app. to follow). — j Marg. [Syriac text] (sic) [Syriac text]. — k Corr. [Syriac]. — l Corr. [Syriac] (prob. for [Syriac]). — m Corr. [Syriac] (perh. to cover the next 3 words also).

to sprout forth in you *in a manner to be desired* like [1] a *bud or* flower which springs from the earth, according to his great mercy.

97 — VI — IV. — « **Who speaketh peace with his people and with his righteous ones** »[2]. — Christ who[3] dwelleth and walketh in them that have been enlightened *through baptism,* inasmuch as he knew that his[4] divine calling is higher[5] than repentance, through Isaiah *who is entrusted with the mysteries and is great among prophets* proclaimed[6] beforehand *saying to them as to Jerusalem,* « Thou shalt ⌜not again[7] be called 'forsaken', and thy land shall no longer be called 'desolate'; but thou shalt be called 'my will'[8] and thy land '*married' or* 'inhabited'[9] ». *But* ⌜let us because of these things praise[10] the good and merciful *Lord.*

98 — VII — III. — « **The queen stood at thy right hand** »[11]. — The *holy* church, ⌜having understood *and seen* the richness and fruitfulness of her

1. Corr. ' as '. — 2. Ps. LXXXV, 9. — 3. Corr. ' since he '. — 4. Corr. ' the '. — 5. Unintelligible corr. — 6. Corr. ' cried '. — 7. Corr. ' no longer '. — 8. Is. LXII, 1-4 (verbal diff.). — 9. Corr. ' inhabitable '. — 10. Corr. ' on account of which things let us praise him who alone is '. — 11. Ps. XLIV, 10 *LXX*.

[Syriac text][a] [Syriac text][b] [Syriac text][c] [Syriac text][d] [Syriac text]

99 — VIII — I. — [Syriac text][e] [Syriac text][1] [Syriac text][f] [Syriac text]

a Corr. [Syriac text] (prob. to cover the next 2 words also). — b Marg. (sic) [Syriac text] (sic) [Syriac text] (sic) [Syriac text]. — c Corr. [Syriac text] (sic). This must cover [Syriac text] also. — d Corr. [Syriac text]. — e Marg. [Syriac text]. — f Corr. [Syriac text] (to follow).

1. A [Syriac text]; so 17, 136.

parturition and of her spiritual progeny, and having considered and remembered[1] her earlier unfruitfulness when Christ was not her husband, and marvelling *in astonishment* at the *boundless* greatness of the gift, cries, « Who hath borne these *children* for me, while I am childless and a widow? »[2]. Wherefore let us ⌜practise modes of life[3] worthy of such a birth ⌜and offer praise to[4] his great mercy *toward us*.

99 — VIII — I. — « **Rejoice, ye righteous, in the Lord** »[5]. — If there is joy in heaven *even* for one sinner[6] who repents *of his iniquity,* as the unerring words of the Lord *bear witness,* how can not the heaven only but the whole earth also now avoid being *yet more* full of[7] joy, the angels dancing and singing *praise* in spiritual *companies and* bands, over *the salvation of* those who have been *baptized and* enlightened and have put off[8] the old man, and with

1. Corr. ‘ comprehending the goodly progeny of the mysterious parturition and renewing in her memory ’. — 2. Is. XLIX, 18-21 ‘ Lift up..... shall flee. Again they shall say..... where were these? ’ — 3. Corr. ‘ behave in a manner ’. — 4. Corr. ‘ praising ’. — 5. Ps. XXXIII, 1 *LXX*. — 6. Luke XV, 7 « I say..... joy before the angels of God over one sinner that repenteth. » — 7. Corr. ‘ of all ’. . — 8. Col. III, 9, 10.

[Syriac text][a] [Syriac text]

[Syriac text]

[Syriac text][b] [Syriac text]

[Syriac text][c] [Syriac text][d]

[Syriac text][e] [Syriac text]

[Syriac text][1] [Syriac text][2] [Syriac text]

a Marg. [Syriac text] — b Marg. [Syriac text] — c Marg. [Syriac text] — d Corr. [Syriac text] — e Marg. [Syriac text]

1. B om. — 2. B marg. επισκοπο[ς].

us raising a new song of praise to the Father and the Son and the Holy Spirit *with loud voices,* and *in wonder* saying « Halleluyah! »?

100 — IX — **VII.** — « **Be brave and let your heart be strengthened** »[1]. — Ye who through the laver of grace appear *like* lights in the world, be strengthened[2] with might *from above* through the *Holy* Spirit, and turn away your face from the old man which is corrupted by *the pleasure*[3] *of* lusts of error. For so by ⌈making profession[4] in actual deeds you would hold out the word[5] of life to unbelievers, and you will be known to be pressing towards the true life that is to come *and is promised to believers;* and *you will be admitted* to reign with Christ according to *the riches of* his great mercy.

This hymn is not the composition of Mar Severus, but is thought to be the work of John son of Aphthonia, or of Mar Rabbula bishop of Edessa[6].

1. Ps. XXXI, 24. — 2. Id. XCVI, 12, CXLIX, 5 (neither quoted). Ref. also to XCVIII. — 3. Eph. IV, 22. — 4. Corr. ‘ saying ’. — 5. Philipp. II, 15, 16 « That ye may be..... in the world, holding the word of life. » — 6. From a comparison with hymn 62 I take this to refer to the following rather than to the preceding, but it is not guite clear. As the corrections and painted letters show both to be translations, it is not easy to see how either could be ascribed to Rabbula, who wrote in Syriac.

ܟܕ ܕܫܠܚܝܢ ܡܐܢܝܗܘܢ܀

ܩܐ — ܘ — ܙ — ܬܘ ܫܡܥܘ ܘܐܫܬܥܐ ܠܟܘܢ ܟܠܟܘܢ ܕܕܚܠܝܢ ܠܐܠܗܐ܀ ܐܦ ܠܠܒܘܫܐ ܕܡܢ ܠܒܪ ܡܢܟܘܢ ܐܢܬܘܢ ܫܠܚܝܢ ܐܢܬܘܢ܆ ܐܠܐ ܠܗܘ ܕܡܢ ܠܓܘ ܟܣܝܐ ܠܐ ܬܫܠܚܘܢ ܡܢܟܘܢ܆ ܗܢܘܢ ܕܐܬܥܡܕܬܘܢ.[a] ܐܢ ܗܘ ܓܝܪ ܕܒܗܢܐ[b] ܡܟܣܝܢ[1] ܐܢܬܘܢ ܡܢ ܠܓܡܪ ܐܢܬܘܢ: ܟܡܘܢܐ[c] ܕܢܣܝܘܢܐ ܠܥܠܡܝܢ ܗܫܐ ܠܐ ܡܬܚܝܠ[d]. ܝܕܥܝܢ ܐܢܬܘܢ ܗܘܘ ܕܐܝܟ ܐܝܠܝܢ ܡ̈ܠܐ ܫܡܥܬܘܢ. ܝܕܥܝܢ ܐܢܬܘܢ ܗܘܘ ܕܐܝܢܐ ܐܡܪܐ ܐܬܒܣܡܬܘܢ. ܐܙܕܗܪܘ ܡܢ[e] ܒܥܠܕܒܒܐ ܕܠܐ ܢܫܠܚ ܢܦܪܣܟܘܢ ܐܝܟ ܕܠܐܕܡ. ܘܐܢܟܪܝܐ ܢܥܒܕܟܘܢ ܕܛ̈ܘܒܐ ܕܡܠܟܘܬܐ ܐܝܟ ܕܠܗܘ ܢܘܟܪܝܐ ܘܛ̈ܘܒܐ ܕܒܦܪܕܝܣܐ[2]. ܡܛܠ ܗܢܐ ܨܠܘ ܥܡܢ ܘܐܓܥܘ ܠܘܬ ܡܫܝܚܐ. ܒܪܘܚܐ ܩܕܝܫܐ ܫܪܪ ܘܛܪ ܠܢܦ̈ܫܬܐ ܕܟܠܢ܀

ܫܠܡ ܬܫ̈ܒܚܬܐ ܕܥܡܕܐ[3]܀

a Marg. ܕܬܠܒܫܘܢ. ܟܠܟܘܢ ܓܝܪ ܒܢ̈ܝܐ ܐܢܬܘܢ ܕܐܠܗܐ ܒܗܝܡܢܘܬܐ ܕܝܫܘܥ ܡܫܝܚܐ. ܐܝܠܝܢ ܓܝܪ ܕܒܡܫܝܚܐ ܥܡܕܬܘܢ ܠܡܫܝܚܐ ܠܒܫܬܘܢ. — b Corr. ܠܗܘܐ ܬܗܘܘܢ. — c Corr. ܟܡܘܢܐ. — d Corr. ܬܚܝܠ (sic?, l. ܢܬܚܝܠ). — e Corr. ܐܬܚܙܘ ܠܟܘܢ. ܚܙܘ ܠ.

1. B ܡܟܣܝܢ. — 2. A ܕܒܦܪܕܝܣܐ. — 3. B ܕܠܐ ܡܥܡܘܕܝܬܐ.

When they strip off their garments.

101 — x — VII. — « **Come hearken and I will tell you all the works of God** »[1]. — Though you are stripping off the raiment that is outside *you,* yet put not off from you the *hidden* raiment within, ye who have been baptized[2]; for, if you continue to be clad in this, a storm (χειμών)[3] of trials shall not *in any wise* prevail against you. You know what manner of words you have heard; you know what a lamb you have ⸢enjoyed. Beware of[4] the enemy lest he strip *and expose* you as he did Adam, and make you aliens to *the blessings of* the kingdom, as he made him an alien to *the life and the blessings* in[5] Paradise. Wherefore *pray* with us *and* cry to Christ, « Confirm *and keep* the souls of us all by the Holy Spirit. »

The hymns on baptism are ended.

1. Ps. LXVI, 16. — 2. Gal. III, 26, 27. — 3. Corr. 'winter'. — 4. Corr. 'participated in. Look to'. — 5. Corr. 'of'.

ܩܢܘܢܐ ܕܡܨܥܬ ܦܢܛܩܘܣܛܐ[1] ܀

ܡܥ — ܐ — ܗ — ܒܡܨܥܬܐ ܕܥܕܬܐ ܐܫܒܚܟ — ܟܕ[a] ܡܨܥܬܗ[2] ܗܘܐ ܕܥܐܕܐ. ܗܘ ܡܨܥܝܢܐ ܕܐܠܗܐ ܘܕܒܢܝܢܫܐ ܝܫܘܥ ܐܠܗܐ: ܟܕ ܩܐܡ ܗܘܐ ܒܡܨܥܬܐ ܕܝܗܘܕܝܐ. ܚܘܝ ܓܠܝܐܝܬ. ܕܐܠܗܐ ܗܘ ܡܢ ܐܠܗܐ[b] ܒܟܝܢܐ. ܘܐܦܢ ܣܪܩ ܢܦܫܗ ܘܒܡܕܒܪܢܘܬܐ ܫܪܝܪܐܝܬ[c3] ܒܪܢܫܐ: ܘܐܦܪܘܩ[d] ܐܝܟ ܫܘܬܦܐ ܘܫܘܬܦܢܐ ܕܐܘܣܝܐ[4] ܕܐܒܘܗܝ[e] ܠܐ ܡܬܚܙܝܢܐ. ܗܘ ܐܡܪ ܕܐܢܐ ܝܕܥ ܐܢܐ ܠܗ ܡܛܠ ܕܡܢܗ ܐܢܐ. ܘܐܘܣܦ ܡܚܕܐ ܐܝܟ ܒܪܢܫܐ ܫܚܝܡܐ ܘܐܡܪ. ܕܗܘ ܐܦ ܫܕܪܢܝ. ܠܗܢܐ ܢܫܒܚ ܕܒܡܨܥܝܘܬܐ ܕܪܚܡܬܗ ܠܐܠܗܘܬܗ[f] ܩܪܒܢ. ܐܝܟ ܥܘܬܪܐ ܕܪܚܡܘܗܝ[e] ܣܓܝܐܐ ܀

a Marg. [illegible] — b Marg. [illegible] (sic) [illegible] (sic) [illegible] — c Corr. [illegible] (sic, with stop). — d Corr. [illegible] (to follow ܘ ?). — e Corr. ܐ for ܘ. — f Corr. [illegible].

1. A [illegible] B [illegible]. — 2. B [illegible]. — 3 B [illegible]. — 4. We require correction [illegible].

Hymns at mid-Pentecost.

102 — I — V. — « **In the midst of the church will I praise thee** »[1]. — When[2] the festival was at its midst, the mediator of God and men, Jesus who is God, when standing *at that time* in the midst of the Jews, showed plainly that he is God of God[3] by nature, *even after he had emptied himself* ⌜and by dispensation become truly[4] man; and as a partner *and sharer* of the essence (οὐσία) of his[5] invisible Father he[6] says, « I know him, because I am from him », and he immediately added *further* as *a mere* man and said, « for he also sent me ». Therefore let us praise him who through the mediation of *his* mercifulness has joined us to his Godhead[7], according to *the riches of his* great mercy.

1. Ps. XXII, 23. — 2. John VII, 14. — 3. Ibid. 28-30. — 4. Corr. ' when he had by way of dispensation and in truth become '. — 5. Corr. ' the '. — 6. Corr. ' the same '. — 7. Corr. ' essence '.

ܩܢܘܢ̈ܐ[1] ܕܥܠ ܣܘܠܩܐ܀

ܪܡ — ܐ — ܕ — ܐܬܪܝܡ ܡܪܝܐ ܒܚܝܠܟ܀ ܐܠܗܐ ܗܘ ܕܐܪܟܢܬ[a] ܫܡܝܐ ܘܢܚܬܬ ܐܝܟ[b] ܡܛܪܐ[c] ܥܠ ܓܙܬܐ: ܘܐܬܒܣܪܬ ܕܠܐ ܫܘܚܠܦܐ[d] ܡܢ ܪܘܚܐ ܩܕܝܫܐ ܘܡܢ ܝܠܕܬ ܐܠܗܐ ܒܬܘܠܬܐ ܡܪܝܡ:[2] ܘܫܡܠܝܬ ܡܢ[e] ܒܣܪܐ ܡܕܒܪܢܘܬܐ ܕܠܐ ܫܓܘܫܝܐ. ܣܠܩܬ[f] ܒܫܘܒܚܐ ܠܫܡܝܐ ܒܩܠܐ ܕܬܫܒܘܚܬܐ[3] ܕܐܠܗܐ ܦܐܝܐ ܘܒܩܠ ܫܝܦܘܪܐ. ܟܕ ܡܬܝܕܥ ܐܢܬ[g] ܠܦܠܚܘܬܐ ܠܐ ܓܘܫܡܢܝܬܐ ܕܫܡܝܢܐ ܕܐܢܬ ܗܘ ܡܠܟܐ ܕܫܘܒܚܐ. ܟܕ[h] ܠܐ ܬܘܣܦܬܐ ܡܕܡ ܥܒܕܬ ܠܬܠܝܬܝܘܬܐ. ܘܦܫܬ[i] ܐܠܗܐ. ܘܐܢܫ ܗܘܝܬ ܡܛܠܬܢ ܟܕ ܗܘ ܗܘ. ܗܘ ܕܐܩܝܡܬܢ[j] ܘܐܘܬܒܬܢ ܥܡܟ ܒܫܘܒܚܐ ܒܫܡܝܐ ܫܘܒܚܐ ܠܟ܀

a Marg. [illegible] — b Corr. [illegible]. — c Marg. [illegible]. — d Corr. [illegible]. — e Corr. [illegible]. — f Marg. [illegible]. — g Marg. [illegible]. — h Corr. ܘ. — i Corr. ܕ ܗܘ (for ܘ?). — j Marg. [illegible].

1. A om. — 2. A [illegible] B [illegible]. — 3. A [illegible].

Hymns on the Ascension.

103 — i — **IV.** — « **Be thou exalted, Lord, in thy might** »[1]. — Thou, *God,* who bowedst[2] the heavens and camest down like[3] rain[4] upon a fleece, and becamest incarnate ⌜without variation[5] of the Holy Spirit and of the God-bearer the Virgin *Mary,* and didst fulfil the dispensation *in the flesh* without tumult, didst ascend[6] *in glory* to heaven with a shout *of* God-befitting *praise* and with the voice of a trumpet, being recognised by the *bodiless* hosts *of* heavenly *beings to be* King[7] of Glory, though[8] thou madest no addition *at all* to the Trinity, and[9] didst remain God, and, *being the same,* becamest man for our sake, who didst raise and set us together[10] with thee *in glory in heaven,* praise to thee!

1. Ps. xxi, 14 *LXX.* — 2. Id. xviii, 10. — 3. Corr. ' as '. — 4. Id. lxxii, 6. — 5. Corr. ' in unvarying fashion '. — 6. Id. xlvii, 6 (cited as xlvi). — 7. Id. xxiv, 9, 10 *LXX* « Lift up the gates, rulers among you : be ye lifted up, eternal gates : the King of Glory shall come in. ' Who is this King of Glory? ' The Lord of hosts, he is the King of Glory. » — 8. Corr. ' and '. — 9. Corr. ' who '. — 10. Eph. ii, 4-6.

[illegible] — [illegible] — [illegible] — [illegible] [a] [illegible] [b] [illegible] [c] [illegible] [d] [illegible] [e] [illegible] [f] [illegible] [g] [illegible] [h] [illegible] [i]

a Marg. [illegible]. — b Corr. [illegible]. — c Corr. [illegible]. — d Corr. [illegible] (prob. for [illegible], but written over [illegible]). — e Marg. [illegible] (sic) [illegible] (sic) [illegible]. — f Corr. [illegible]. — g Marg. A [illegible] (sic) [illegible] B [illegible] (sic) [illegible]. — h Corr. [illegible]. — i Corr. [illegible].

104 — II — III. — « **God hath gone up with praise and the Lord with the voice of a trump** »[1]. — The Word who is before the ages, *the only one*, the wisdom and power of God[2], as he was in an incomprehensible manner hypostatically[3] united to flesh possessing an intelligent soul, when *of his own will* he came down to earth, and[4] *yet* did not leave heaven, but filled all things, so also after he had risen from *among* the dead went up *and was exalted* in the body to heaven, though he had never left *or abandoned* the throne of glory; in order that, having raised with him all of us who have been saved by grace like a second Adam, he might also make us to sit with him in heaven in *great God-befitting* glory, according to the abundant *and incomprehensible* riches[5] of his grace *toward us*. With him *therefore* ⌜as he goes up let us *all* go up *to heaven* in mind[6], *and* with David *the prophet* let us cry *and say,* « God hath gone up with praise[7] *and a procession of victory,* the Lord with the voice of a

1. Ps. XLVII, 6. — 2. I Cor. I, 23-25 « But we..... Jews and to the heathen foolishness; but to them that are called, Jews and heathen, Christ..... than men. » — 3. Corr. ' in hypostasis '. — 4. Corr. ' while he '. — 5. Eph. II, 4-7. — 6. Corr. ' going up together in minds '. — 7. Corr. ' a shout '.

ܗܘ ܡܪܝܡܐ ܘܠܐ ܡܬܩܪܒܢܐ ܡܬܬܪܝܡܝܢ ܚܢܢ. ܠܘܬ ܚܝ̈ܠܘܬܐ ܕܝܬܝܪ ܡܥܢܝܢ
ܠܚܝ̈ܠܐ ܘܢܐܡܪ. ܐܪܝܡܘ[a] ܬܪ̈ܥܐ ܪܫ̈ܢܐ ܕܒܟܘܢ. ܘܐܬܦܬܚܘ ܘܐܬܬܪܝܡܘ ܬܪ̈ܥܐ
ܕܥܠܡ: ܘܢܥܘܠ ܡܠܟܐ ܪܒܐ ܕܟܠܗܘܢ ܥܠܡ̈ܐ ܒܫܘܒܚܐ ܗܘ
ܡܪܝܐ ܕܟܠܗܘܢ ܚܝ̈ܠܘܬܐ܀

ܩܗ — ܓ — ܘ — ܦܪܚ ܥܠ ܟܢܦܐ ܕܪܘܚܐ܀ ܡܠܬܐ ܕܐܠܗܐ ܗܘ ܕܠܢ ܕܢܚ ܗܘܝܢ
ܒܚܫܘܟܐ ܘܒܛܠܠܐ ܕܡܘܬܐ[b] ܝܬܒܝܢ[1] ܗܘܝܢ ܡܢ ܩܕܝܡ: ܒܝܕ ܡܐܬܝܬܐ
ܕܝܠܗ ܦܪܘܩܝܬܐ ܕܒܒܣܪ: ܘܐܩܝܡ ܠܢ ܥܡܗ ܠܡܝ̈ܬܐ ܕܡܝܬܝܢ ܗܘܝܢ:
ܒܝܕ ܩܝܡܬܐ ܫܘܒܚܬܢܝܬܐ ܕܝܠܗ ܕܡܢ ܡܝ̈ܬܐ. ܐܣܩܢ[2] ܘܐܘܬܒܢ[c] ܥܡܗ
ܠܫܡܝܐ ܒܝܕ ܣܘܠܩܗ[d] ܐܠܗܝܐ. ܘܥܡܗ ܐܘܬܒܢ ܒܫܘܒܚܐ ܠܘܬ
ܐܒܘܗܝ. ܗܠܝܢ ܕܠܥܠ[e] ܢܬܪܥܐ. ܗܠܝܢ ܕܠܥܠ ܢܒܥܐ. ܠܕܒ̈ܪܝܐ ܕܐܪܥܐ

a B marg. ܕܒ. (sic) ܗܘ [ܡܢ]. — b Marg. ܐܢܫܐ. ܕܐܡܪ: ܕܢܚ ܢܘܗܪܐ ܪܒܐ ܕܐܬܐܡܪ ܡܦܩ ܕܡܠܬܐ. ܡܢ ܡܕܢܚ. ܕܒܚܫܘܟܐ ܢܘܗܪܐ ܚܙܘ ܥܡܐ. ܕܡܠܬܐ ܡܛܠ ܕܒܚܫܘܟܐ: ܕܐܬܓܠܝ ܘܕܢܚ ܢܘܗܪܗ ܕܡܫܝܚܐ. ܕܐܬܝܬܐ ܡܢ ܢܘܗܪܐ ܕܢܚ ܒܗ. ܕܡܠܬܐ ܠܐܬܐ ܕܬܪܥܝܬܐ ܡܢܗܘܢ ܕܝܬܒܝܢ ܗܘܘ ܒܚܫܘܟܐ ܘܒܛܠܠܐ ܕܡܘܬܐ ܕܒܗܘܢ ܕܢܚ. ܘܕܥܠܡܐ ܕܐܪܥܐ. — c B marg. ܡܢ ܗܘ [ܐܝܕ]ܐ ܐ[ܘܬܒ]ܢ. — d Corr. ܣܘܠܩܐ. — e Marg. (sic) ܕܡܠܬܐ ܕܡܫܡܠܝܐ. ܠܐ ܗܘܝܢ ܡܫܬܠܡܝܢ ܡܢ ܡܫܝܚܐ ܕܠܥܠ ܒܗܘ. ܐܦ ܕܡܫܝܚܐ ܠܘܬ ܟܠ ܡܫܝܚܐ ܕܐܠܗܐ. ܕܠܥܠ ܐܬܩܪܝ ܘܠܗ ܗܠܝܢ ܕܥܠܡܐ. ܡܫܬܠܡܝܢ ܠܗܘܢ ܡܛܠ ܡܫܝܚܘܬܗܘܢ ܕܒܫܡܝܐ ܡܢ ܡܫܝܚܐ.

1. A corr. from ܡܬܒܝܢ B ܝܬܒܝܢ. — 2. A ܐܣܩ ܢܐ (in 2 lines).

trump »[1]; *and, being joined* to the sublime[2] hosts *and* having been exalted with him that is exalted and cannot be approached, let us *make answer* to the more sublime hosts *and* say, « Lift up the gates, rulers among you; and be *opened and* lifted up, eternal gates, and the *great* King of *all the ages in* glory shall come in, the Lord of all hosts »[3].

105 — III — **VI.** — **« He hath flown upon the wings of the wind »**[4]. — The Word of God, who shone on us, who were *aforetime* sitting in darkness and in the shadows of death[5], through his *saving* coming in the flesh, and raised *us* with him, who were dead, through his[6] *glorious* Resurrection from the dead, hath made us to ascend[7] together with him to heaven through his[6] *divine* Ascension, and to sit with him *in glory before his Father*. Let us mind things that are above[8]; let us seek things that are above; let us forget

1. Ps. XLVII, 6 (cited as XLVI), XXIV, 7-10, Is. XXIV, 23 (?) (none quoted). — 2. Corr. ' bodiless '. — 3. Ps. XXIV, 7, 9 (not quoted). — 4. Ps. XVIII, 11, neither P nor *LXX*. — 5. Matth. IV, 14-16 « That it might be fulfilled..... the prophet who says ' The land..... that sit in the region of the shadows..... shone upon them ' » (verbal diff.), Luke I, 79. — 6. Corr. ' the '. — 7. Eph. II, 6 (not quoted). — 8. Col. III, 3.

ܘܐܪ̈ܥܢܝܐ ܥܒ̈ܕܐ.. ܟܕ ܡܫܒܚܝܢ ܠܥܘܬܪܐ ܕܡܪܚܡܢܘܬܐ[a] ܐܠܗܐܝܬ
ܠܐܠܗܐ ܕܠܘܬܢ.. ܐܘ ܠܪ̈ܚܡܘܗܝ ܠܐ ܡܬܡܫܚܢܐ܀

ܗܘ — ܕ — ܕ — ܡܢ ܥܠܡ ܐܢܬ ܐܝܬܝܟ܀ ܐܦܢ ܠܒܣܪܐ ܗܘ ܕܡܚܝܠܘܬܢ ܕܢܦܫܐ
ܐܝܬ ܠܗ ܡܠܘܠܬܐ[1] ܐܦ ܝܕܘܥܬܢܝܬܐ[b]: ܒܪܗ ܕܐܠܗܐ ܝܚܝܕܝܐ ܡܠܬܐ
ܚܛܗ ܡܢ ܣܛܝܐ ܘܛܘܫܐ ܣܡܟ ܠܗ ܩܢܘܡܐܝܬ ܒܗ ܠܐ ܐܫܬܚܠܦ:
ܗܢܐ ܓܝܪ ܠܢ ܕܢܐܣܐ ܗܘܐ ܡܬܒܥܐ ܕܐܘܪܚܢܘܬܐ ܕܡܪ̈ܥܐ ܕܚܛܝܬܐ
ܐܬܬܒܥܝ.. ܐܠܐ ܬܘܒ[c] ܐܝܟ ܚܝܠܬܢܐ ܘܟܠܗ ܚܝܠ.. ܒܗ ܙܟܐ ܘܒܛܠ
ܠܐܟܠܩܪܨܐ[d] ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ[e] ܕܡܘܬܐ..ܘܡܢ[f] ܒܬܪ ܕܩܡ ܡܢ ܡ̈ܝܬܐ.
ܣܠܩ ܒܫܘܒܚܐ ܠܫܡܝܐ. ܐܝܟ ܕܐܦ ܚ̈ܝܠܘܬܐ[g] ܕܫܡܝܢ̈ܐ ܢܫܒܚܘܢ
ܠܗ ܬܫܒܘܚܬܐ ܕܙܟܘܬܐ[2]. ܘܗܠܝܢ[3] ܡܢ ܫܐܠܝܢ ܡܢܘ ܗܢܘ[h] ܗܢܐ ܡܠܟܐ
ܗܘ ܕܫܘܒܚܐ ܘܫܘܒܚܐ. ܘܗܠܝܢ ܕܝܢ ܡܢ[4] ܥܢܝܢ ܩܥܝܢ ܠܗܘܢ.
ܡܪܝܐ ܚܣܝܢܐ ܐܘ ܚܝܠܬܢܐ.. ܡܪܝܐ ܗܘ ܚܝܠܬܢܐ ܒܩܪܒܐ. ܡܪܝܐ ܕܚܝܠܘܬܐ.
ܚܝ̈ܠܘܬܐ ܘܥܒܘܕܐ. ܗܘ ܐܝܬܘܗܝ ܡܠܟܐ ܕܫܘܒܚܐ. ܠܗ ܡܟܝܠ ܟܠܢ ܟܚܕܐ

a Corr. ܐܠܗܐܝܬ. — b Corr. ܡܠܝܠܘܬܐ. — c Corr. ܒܗܘ. — d Corr. ܠܗܘ. — e Marg. ܕܝܠܗ. ܡܛܠ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܡܘܬܐ (sic) ܘܗܢܐ.. ܐܘ ܗܘ ܒܗ ܒܪܢܫܐ ܐܠܗܐ ܒܗܝ ܡܢ ܒܥܠ ܕܒܒܐ. ܘܐܠܗܐ ܠܕܒܝܚܐ ܒܥܠ ܕܒܒܐ. ܘܗܢܘ ܕܡܠܟܘܬܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ. ܘܐܝܟ ܐܢܫ ܒܒܪܢܫܘܬܗ ܕܐܠܗܘܬܐ ܫܘܠܛܢܐ ܕܡܘܬܐ ܗܘܐ ܠܒܪܢܫܐ. —
f Corr. ܡ (perh. for ܕ ܒܬܪ ܡܢ). — g Corr. ܐܦ. — h B marg. ܡܢ ܡܪܝܐ ܗܘ ܕ..

1. A ܡܠܝܠܘܬܐ. — 2. B marg. τον επινιxιον. — 3. B ܘܗܠܝܢ. — 4. A om.

deeds that are of the earth *and earthly,* praising the riches of his *God-befitting* mercifulness[1] toward us, and his mercy that cannot be measured.

106 — IV — **IV.** — « **Thou art from everlasting** »[2]. — Though the only Son of God, *the Word,* united to himself hypostatically the flesh of our weakness, possessing a *rational and* intelligent soul, without sin *and pollution without being changed* (for this the purpose of healing us the feeble ones *affected by the disease of sin* required), yet still[3], as being mighty *and omnipotent,* he in it overcame *and brought to naught the devil* who[4] has the power of death[5], and, after[6] he had risen from the dead, he ascended *in glory* to heaven; ⌈so that the hosts *of the* heavenly *ones* also sing[7] to him the song of victory[8]. Some ask*ed*, « Who is this King of Glory? » and others answering cry *to them,* « The Lord strong and mighty, the Lord *the* mighty in war. The Lord *and Maker* of *all* hosts; he is the King of Glory »[9]. Him let us also *all together*

1. Corr. representing φιλανθρωπίας. — 2. Ps. XCIII, 2 *LXX*. — 3. Corr. ' therefore '. — 4. Corr. ' him who '. — 5. Heb. II, 14, 15 (verbal diff.). — 6. Corr. ' when ' (?). — 7. Corr. ' in order that..... also might sing '. — 8. Marg. τὸν ἐπινίκιον. — 9. Ps. XXIV, 7-10 (not quoted).

ܐܦ ܠܗ ܥܡ ܐܒܐ ܘܥܡ ܪܘܚܐ ܩܕܝܫܐ ܢܫܒܚܘܢ[a] ܘܢܐܡܪܘܢ܆ ܩܕܝܫ ܐܢܬ ܩܕܝܫ ܐܢܬ ܩܕܝܫ ܐܢܬ ܡܪܝܐ܀

ܗܘ — ܗ — ܙ — ܡܛܠ ܕܡܪܝܐ ܪܡܐ ܘܕܚܝܠܐ܀ ܐܬܙܝܥܘ ܒܬܗܪܐ[b] ܚܝ̈ܠܘܬܐ ܫܡܝ̈ܢܝܬܐ ܘܐܚܕܬ[c] ܪܬܝܬܐ[2] ܠܣܕܪ̈ܐ ܘܠܬܓ̈ܡܐ ܕܐܠܐ ܓܘܫܡ. ܕܡ̈ܠܐܟܐ. ܟܕ ܚܙܘ ܠܒܪܘܝܗܘܢ ܐܘ ܥܒܘܕܗܘܢ. ܡܫܝܚܐ ܡܠܬܗ ܕܐܠܗܐ ܘܕܐܒܐ. ܗܘ ܕܗܘܐ ܡܕܒܪܢܐܝܬ[d] ܐܕܡ ܬܪܝܢܐ[e]. ܕܒܦܓܪ ܐܬܥܠܝ[f] ܠܪܘܡܐ ܘܐܬܪܝܡ ܘܥܒܪ ܠܟܠܗܘܢ ܫܡܝ̈ܐ. ܘܒܗ ܥܡܗ[f] ܐܣܩ ܠܢ ܠܟܠܢ ܠܪܘܡܐ ܪ̈ܡܐ ܘܐܘܬܒܢ ܥܡܗ ܒܫܘܒܚܐ ܘܥܡ ܐܒܘܗܝ ܫܡܝܢܐ. ܠܢ ܢܘܟܪ̈ܝܐ[g] ܘܪ̈ܚܝܩܐ[1] ܘܡܣܬܠܩ̈ܐ[h]. ܠܒܥܠܕܒܒ̈ܐ. ܠܗܢܘܢ ܕܐܦܠܐ ܠܐܪܥܐ ܫܘܝܢ. ܡܛܠ ܗܢܐ ܥܡ ܢܒܝܐ ܕܡܪܘܡܐ ܐܡܪ ܘܐܘܦ ܚܢܢ ܢܐܡܪ

a Corr. ܢܫܒܚܘܢ (written over ܢܫܒܚ also). — b Corr. ܬܗܪܐ. — c Corr. ܘܐܚܕܬ. — d Corr. ܡܕܒܪܢܐܝܬ. — e Marg. ... (sic) ... .(sic) ... .(sic) ... — f B marg. ... (sic) ... — g Marg. ... .(sic) ... (sic) ... (sic) ... — h Corr. ...

1. A ܘܐܬܝܪܘ. — 2. ܠ in ink.

praise[1] with the Father and with the Holy Spirit *and* say, « Holy art thou, holy art thou; holy art thou, Lord ».

107 — v — **VII.** — « **Because the Lord is high and terrible** »[2]. — The hosts of heaven ⌜shook with amazement, and trembling seized[3] the *lines and ranks of the* bodiless armies of angels, when they saw that their Creator and Maker, Christ, the Word of God *and the Father,* who became by dispensation the second Adam[4], had in the body *been lifted*[5] *into the heights and exalted and had* passed through *all* the heavens, and in him with him[6] lifted us all *to the exalted heights* and made us sit *with him in glory and* with his[7] heavenly Father, us the strangers[8], the *far-removed and* rejected[9], the enemies, who are not *in any way* worthy even of earth. Therefore *together* with the prophet

1. Corr. ' praising '. — 2. Ps. XLVII, 3. — 3. Corr. ' were amazed and trembled '. — 4. Heb. IV, 14, 15 « Since we have therefore a high-priest, Jesus Christ..... our infirmity » (verbal diff.). — 5. Eph. I, 20, 21 (not quoted). — 6. Id. II, 6 (not quoted). — 7. Corr., the '. — 8. Eph. II, 12 « And ye were..... and strangers to the covenant of the promises..... by the blood of Christ », IV, 8-10 « Therefore it is said ' Thou didst ascend to the height and lead captive a captivity '. But that he ascended..... that he might fill all things » (verbal diff.). — 9. Corr. ' banished '.

[illegible]

a Corr. [illegible]. — b B marg. [illegible]. — c Marg. [illegible] (sic) [illegible] (sic) [illegible]. — d Corr. [illegible]. — e Marg. [illegible].

1. A [illegible]. — 2. A om. — 3. B adds [illegible]. — 4. AB [illegible]. — 5. A [illegible]. — 6. A [illegible].

David and *with* the immaterial company above, before the *great and* new *wonder and* miracle of our salvation, let us *all* together[1] sing and say « Sing[2] to the Lord a new song of praise, because he hath done wonders *toward us,* the merciful one ».

The hymns on the Ascension of our Lord are ended.

Again hymns on Pentecost.

The first about the genuflexion on the same Pentecost.

108 — I — VII. — **« My glory and the lifter up of my head »**[3]. — Christ, even God, by suffering a voluntary passion *on our behalf* in the flesh and rising *in glory* from *among* the dead *quickened and* raised[4] us *also* with him who were *lost and* dead in sin; and he *brought to naught and* dissolved[5] the

1. Corr. ' with one voice '. — 2. Ps. XCVIII, 1 (not quoted). — 3. Ps. III, 4 LXX. — 4. Eph. II, 1, 4-6. — 5. Heb. II, 14.

[Syriac text]

a Corr. [Syriac text]. — b Corr. [Syriac text]. — c Marg. [Syriac text]. — d Corr. [Syriac text] (l. [Syriac text]). — e Corr. [Syriac text]. — f Marg. [Syriac text] (sic) [Syriac text] (above [Syriac text]) [Syriac text]. — g Corr. [Syriac text]. — h Corr. [Syriac text].

1, A [Syriac text] 14, 514 [Syriac text]. — 2. A [Syriac text]. — 3. Sic AB 17,136 18,819 17,273. — 4. A [Syriac text].

power *of the tyranny* of the devil and of the demons. Therefore down to *the day of* Pentecost we do not ⌜bend the knee[1] to the earth when we pray; *and* against our enemies ⌜we sing[2] *and say with the divine Psalmist and prophet David,* « They have been entangled and have fallen; but we have risen, and been set upright »[3]. But, when the *Holy* Spirit has shone *and been revealed* to us in God-befitting fashion, we bow the knee ⌜because we cannot endure[4] the sight *of him,* and we signify that it is through the Spirit, *the Paraclete,* that we have learned the perfect worship in the *Holy* Trinity. « For God is a spirit, and they that worship him must worship *before him* in spirit and in truth »[5].

109 — I — **II.** — « **God is known in Judah** »[6]. — Thou wast made known *aforetime* through[7] the law and the prophets, O! God *of all* and Father, and by their means thou didst *announce and* show forth thy only Son *and Word* and the Holy Spirit, but not clearly, because they ⌜were not yet capable of

1. Corr. ' incline ourselves '. — 2. Corr. ' singing also '. — 3. Ps. XX, 9 LXX. — 4. Corr. ' not bearing '. — 5. John IV, 22-24. — 6. Ps. LXXVI, 2. — 7. Corr. ' in '.

ܡܕܥܐ ܘܐܠܗܘܬܐ ܐܠܗܘܬܐ ܕܬܠܝܬܝܘܬܐ ܕܠܐ ܫܘܚܠܦ. ܕܡܠܬܐ ܟܕ ܐܠܗܐ ܗܘ
ܠܗ ܫܘܐ ܠܟ ܐܒܐ ܒܝܕ ܬܕܡܘܪܬܐ ܟܠܗܝܢ ܕܥܒܕ. ܘܡܢ ܒܬܪ ܕܣܠܩ[a]
ܠܫܡܝܐ. ܐܝܟ ܕܠܐܢܫܐ ܕܗܘܘ ܓܡܝܪܐ. ܡܚܘܐ[b] ܓܠܝܐܝܬ ܝܘܡܢܐ
ܠܐܠܗܘܬܐ[c] ܕܪܘܚܐ ܦܪܩܠܛܐ[1]. ܕܒܕܡܘܬ[d] ܠܫܢܐ ܕܢܘܪܐ ܐܬܒܣܝܬ[e] ܘܫܪܬ ܥܠ
ܫܠܝܚܐ ܩܕܝܫܐ[f][2]. ܐܝܟܢܐ ܕܟܘܒܐ ܢܘܩܕܘܢ ܘܢܚܒܠܘܢ. ܠܗܠܝܢ ܕܢܨܒ
ܡܢ ܩܕܝܡ ܐܒܘܢ ܢܡܘܣܐ[g] ܕܐܕܡ. ܐܝܟ ܗܢܘܢ ܕܐܦ ܐܠܗܐ ܠܗ ܠܫܡܫܘܬܗ.

a Corr. ܡܢ ܗܟܝܠ. — b Corr. ܡܚܘܐ. — c Corr. ܠܐܠܗܘܬܐ. — d Corr. ܗܘ (to precede). — e Corr. [illegible] (sic) [illegible]. — f Marg. [illegible] (sic) [illegible] (sic) [illegible] (sic) [illegible] (sic) [illegible] (sic) [illegible] (sic) [illegible] (sic) [illegible]. — g Corr. [illegible].

1. A marg. παρακλητου. — 2. A sing.

understanding when the one Godhead of the Trinity[1] was revealed. But, when the Word and God became incarnate and became man *on our behalf* without variation, he showed himself equal to thee, Father, through the *wonderful* works *which he did;* and, ⌜after he has[2] ascended to heaven, he shows[3] *plainly* to-day, as to men who have become perfect, the Godhead of *the Spirit,* the Paraclete, which in *the shape of* tongues ⌜of fire[4] rested *and abode* upon the *holy* apostles[5], in order that they might burn *and destroy* the thorns, which the transgression of *our father* Adam planted *aforetime;* they

1. Corr. ' did not yet understand the Godhead of the Trinity when it '. — 2. Corr. ' having '. — 3. Corr. ' reveals '. — 4. Corr. ' fiery '. — 5. Acts. II, 1-11 « And, when the day of Pentecost was being fulfilled, they were all gathered together, and lo! suddenly from heaven a voice as of the blowing of a strong wind, and it filled all the house where they were sitting. And there appeared to them cloven tongues like fire, and they sat upon each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them to speak. And there were dwelling in Jerusalem Jews, devout men from all peoples of those under heaven. But, when the voice happened, all the people gathered together and were confounded, because each of them heard them speaking in their own speech. They were all amazed and wondered saying, ' Lo! are not all that speak Galileans? and how do we hear each his own speech wherein we were born, Parthians and Medes and Elamites, and they that dwell in Mesopotamia, and in Judaea and in Cappadocia, in Pontus and in Asia, [and in] Phrygia and in Pamphylia, in Egypt and also in the regions of Libya that is near Cyrene and they that have come from Rome, Jews and proselytes, Cretans and Arabians, we hear etc'. »

ܚܕ ܐܠܗܐ ܒܬܠܬܐ ܩܢܘ̈ܡܐ ܩܕܝ̈ܫܐ. ܠܗܘ ܕܐܦ ܟܕ[1] ܣܓܕܝܢ ܐܡܪܝܢ.
ܫܘܒܚܐ ܠܟ܀

ܩܡ — ܒ — ܘ — ܠܐ ܝܕ̈ܝܥܬܐ ܘܟܣ̈ܝܬܐ ܕܚܟܡܬܟ ܐܘܕܥܬܢܝ܀ ܐܦ ܕܐܪܙܢܐܝܬ ܠܚܕ ܐܘܣܝܐ ܕܬܠܝܬܝܘܬܐ: ܒܬܠܬܐ ܩܢܘ̈ܡܐ ܩܕܝ̈ܫܐ ܟܕ ܒܚܕ ܕܘܟ ܡܘܫܐ ܗܘܐ ܐܡܪ ܗܘܐ ܡܘܫܐ: ܫܡܥ[a] ܘܫܡܥ ܐܝܣܪܝܠ[2]: ܡܪܝܐ ܐܠܗܐ ܕܝܠܟ ܡܪܝܐ ܚܕ ܐܝܬܘܗܝ. ܐܠܐ ܗܢܘܢ ܕܗܝܕܝܢ ܫܡܥܝܢ ܗܘܘ ܠܐ ܡܫܟܚܝܢ ܗܘܘ ܠܡܣܬܟܠܘ. ܐܪܙܐ ܗܘ ܪܒܐ ܘܟܣܝܐ ܕܬܐܘܠܘܓܝܐ. ܡܛܠ ܗܕܐ ܟܕ ܐܬܒܣܪ ܝܚܝܕܝܐ ܡܠܬܐ ܗܘ ܕܐܝܬܘܗܝ ܒܥܘܒܗ[b] ܕܐܒܐ. ܐܝܟ ܕܡܫܟܚܐ ܗܘܬ ܐܘܕܥܢ ܠܢ ܢܗܝܪܐܝܬ ܘܦܫܩ ܠܢ ܠܐ ܡܬܦܫܩܢܘܬܐ ܕܐܠܗܘܬܗ. ܐܦ ܪܘܚܐ ܕܝܢ ܦܪܩܠܝܛܐ[c] ܒܠܫ̈ܢܐ ܕܢܘܪܐ[d] ܐܝܟ ܕܒܛܝܒܘܬܗ ܥܠ ܫ̈ܠܝܚܐ ܩܕܝ̈ܫܐ܆ ܚܘܝ ܕܐܠܗܐ ܐܠܗܐ ܕܥܠ ܟܠ܆ ܐܦ ܪܘܚܐ ܕܫܪܪܐ. ܗܘ ܕܡܢ ܐܠܗܐ ܐܒܐ ܢܦܩ ܡܬܘܡܐܝܬ. ܠܗ ܗܘ ܢܩܥܐ ܠܘܬܗ ܡܢ ܡܬܟܫܦܢܝܢ ܚܢܢ. ܒܚܘܢ ܘܕܟܝ ܐܠܗܐ ܠܡܕܥܢ ܘܠܠܫܢܢ. ܐܝܟܢܐ ܕܢܐܡܪ ܐܝܟ ܕܝܐܐ ܠܐܠܗܘܬܐ[e]. ܫܘܒܚܐ ܠܐܒܐ ܘܠܒܪܐ

a B marg. ܡܢ ܡܫܡܥ. — b Corr. ܒܥܘܒܐ. — c Corr. ܡܪܝܐ. — d Corr. ܢܘܪܢܝܐ. — e Corr. ܠܐܠܗܘܬܐ ܦܐܝܐ.

1. A om. — 2. A ܐܝܣܪܐܝܠ.

who also taught us to praise the one God in three *holy* hypostases : whom also worshipping we say, « Praise to thee! ».

110 — II — VI. — « **The unknown and hidden things of thy wisdom thou hast made known to me** »[1]. — Moses *in one place* signifying though in mysterious fashion the one essence (οὐσία) of the Trinity in three *holy* hypostases said, « *Listen and* hear, Israel : the Lord thy God is one Lord »[2]; but those who *then* heard were not capable of understanding the great *and hidden* mystery of the theology. Therefore, when the only Word who is in the bosom of the Father became incarnate, he declared to us *and explained to us clearly,* as far as was[3] possible, the inexplicable character of his Godhead : *and* the[4] Spirit also, *the Paraclete,* by resting *in his grace* on the *holy* apostles in tongues ⌜of fire[5] showed that he is God *over all,* and the Spirit of truth, who proceeds *everlastingly* from *God* the Father. Wherefore let us cry *to him* in entreaty, « Examine *and purify,* O! God, our mind and tongue, in order that we may say, ⌜as befits the Godhead[6], ‘ Praise to the Father and to

1. Ps. LI, 6 LXX. — 2. Deut. VI, 4 LXX (cited as Ex.). — 3. Corr. ‘ is ’. — 4. Corr. ‘ the Holy ’. — 5. Corr. ‘ fiery ’. — 6. Corr. ‘ in God-befitting fashion ’.

[illegible]

a Corr. [illegible]. — b Corr. [illegible]. — c Corr. [illegible]. — d Corr. [illegible].

1. A marg. θεολογίας. — 2. A [illegible].

the Son and to the Holy Spirit!', and that we may know *that thou art* one God *without division* in three hypostases ».

111. — III — I. — « **Because great is the glory of the Lord** »[1]. — Who will not say that the depth of theology (θεολογία) is an infinite[2] abyss? I think *in my mind* on the Father, and I am filled with light, and I consider myself to have everything. I go on to ponder upon the Son, nor am I *thereby* straitened in mind; but I am again enlightened with another light that is full and of equal honour. But, when *further* in addition to these I receive in myself ⌜thoughts concerning[3] the Holy Spirit *also,* I find in three *perfect and* unconfused hypostases one light of the Godhead. And the ⌜indivisible union[4] of this is shown by the miracle also *that was wrought,* which gathered the divided tongues into one, and made the *divine* apostles to use them all as if they were one : by whose ⌜prayers we beg[5], *my Lord,* bestow upon us also the union *and concord* of the *Holy* Spirit, and the bond of *right* faith; *and keep us* and be merciful to us, according to *the abundance of* thy great mercy.

1. Ps. CXXXVII, 5 *LXX*. — 2. Corr. ' great '. — 3. Corr. ' consideration of '. — 4. Corr. ' indivisibility. — 5. Corr. ' entreaty we entreat '.

ܡܙܡ — ܕ — ܐ — [illegible] ܒܬܪ ܡܣܩܬܗ ܕܒܒܣܪܐ ܕܡܢ[1]
ܐܪܥܐ ܠܫܡܝܐ. ܕܐܠܗܐ ܪܒܐ ܘܦܪܘܩܐ ܕܟܠ[a] ܝܫܘܥ ܡܫܝܚܐ. ܐܝܟ ܫܘܕܝܐ
ܦܐܐ ܠܐܠܗܐ ܕܡܠܐ ܕܠܐ ܡܟܕܒܢܘܬܐ ܕܝܠܗ[b]. ܕܝܠܗ[c] ܪܘܚܐ ܩܕܝܫܐ ܫܪܬ
ܘܐܫܬܪܝܬ ܥܠ ܫܠܝܚܐ ܩܕܝܫܐ. ܒܠܫܢܐ ܕܢܘܪܐ. ܗܢܘܢ ܕܡܢ ܟܕ ܡܡܠܠܝܢ ܒܠܫܢܐ
ܕܟܠ ܥܡܡܐ ܘܡܟܪܙܝܢ ܝܘܠܦܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ: ܡܘܕܥܝܢ ܗܘܘ. ܕܗܘ ܕܡܢ
ܩܕܝܡ ܦܠܓ ܗܘܐ. ܡܡܠܠܐ ܕܒܢܝܢܫܐ ܕܚܕ ܗܘܐ ܠܠܫܢܐ ܣܓܝܐܐ. ܗܫܐ ܠܠܫܢܐ
ܕܟܠ ܐܟܚܕܐ ܠܚܕܐ ܗܝܡܢܘܬܐ[2]. ܗܝ ܕܡܠܦܐ ܠܒܢܝܢܫܐ ܠܡܗܝܡܢܘ ܫܘܝܐܝܬ
ܒܐܒܐ ܘܒܒܪܐ ܘܒܪܘܚܐ ܩܕܝܫܐ. ܒܬܠܬ ܩܢܘܡܝܢ ܕܠܐ ܡܬܒܠܒܠܝܢ ܘܓܡܝܪܝܢ
ܚܕܐ ܐܠܗܘܬܐ. ܕܠܗ ܐܦ ܢܣܓܘܕ ܘܢܫܒܚ. ܟܕ ܡܘܕܝܢ[d] ܠܚܢܢܗ ܪܒܐ ܘܠܐ
ܡܬܡܠܠܢܐ܀

ܡܙܡ — ܗ — ܕ — [illegible] ܗܘ ܕܒܙܒܢ ܒܝܕ ܢܒܝܐ
ܩܕܝܫܐ ܡܠܠ ܦܪܩܠܝܛܐ ܪܘܚܐ ܩܕܝܫܐ. ܒܟܠ ܡܘܕܥ
ܘܡܚܘܐ ܠܢ ܕܐܝܬܘܗܝ ܐܠܗܐ ܫܘܐ ܒܐܘܣܝܐ ܘܫܘܐ ܒܐܝܩܪܐ ܠܐܒܐ

a Corr. [illegible]. — b Corr. [illegible]. — c B marg. [illegible]. — d Corr. [illegible].

1. A [illegible] with space before it. — 2. We require corr. [illegible].

112 — IV — I. — « **God hath sent forth his grace and his truth** »[1]. — After the Ascension of the great God and[2] Saviour *of all*, Jesus Christ, *in the flesh from earth* to heaven, in accordance with the *God-befitting* promise of his[3] words that cannot lie, his[4] Holy Spirit rested *and abode* upon the *holy* apostles in tongues of fire[5]; who by speaking in the tongues of all peoples and proclaiming *the teaching concerning* the kingdom of heaven signified that he who aforetime divided the speech of men which was one into many *tongues* has now joined the tongues of all *together* into one faith which teaches men to believe *equally* in the Father and in the Son and in the Holy Spirit, in three unconfused *and perfect* hypostases, one Godhead; which also let us worship *and praise*, ⌜confessing his[6] great *and ineffable* mercy.

113 — V — IV. — « **The Lord hath shown his salvation and before the nations hath revealed his righteousness** »[7]. — He who *once* spake though the *holy* prophets, the Paraclete, the Holy Spirit, has in everything *signified and* shown to us that he is God equal in essence (οὐσία) and equal in honour to the Father

1. Ps. LVII, 4. — 2. Corr. ' and our '. — 3. Corr. representing ἐκείνου. — 4. Corr. ' the '. — 5. Acts II, 3-6 (not quoted). — 6. Corr. ' praising its '. — 7. Ps. XCVIII, 2.

[illegible][1] [a] [b] [c] [1] [2] [d] [3] — ܘ — ܘ — ܗ — [illegible]

a Corr. [illegible] (sic). — b B marg. [illegible]. — c Marg. [illegible] (sic) [illegible] (sic) [illegible]. — d Marg. (sic) [illegible] (sic) [illegible]

1. A ins. ܗܘ across line; so 18,819 14,713; 14,514 [illegible]. — 2 A om. — 3. A [illegible].

and to the Son. *Aforetime* through the books ⌜of the law and *in the prophecies* of the prophets⌝ he taught saying as in the person of the Father, « These things saith the Lord »[2]; but *afterwards* through the voices of the Gospel, « In the beginning was the Word, and the Word was with God, and the Word was God »[3]; and through the preaching of the *divine* apostles *he cried,* « These things saith the Holy Spirit »[4] : who also in *the shape of* tongues of fire rested *and abode* upon them; in order that on every side the equality and kingship and invariability *in all things* of the Holy Trinity might be made known, and that we might praise the ineffable mercy which has been revealed *and has taught us* the knowledge of God.

114 — VI — **V.** — **« Zion heard and rejoiced »**[5]. — When the *divine*

1. Corr. ' legal and prophetic '. — 2. Marg. ' in the Old Testament '. — 3. John I, 1-4 (verbal diff.). — 4. Acts XIII, 2 « But, while those were serving the Lord and praying, the Holy Spirit said, ' Separate me therefore Barnabas (and Saul) for the work (to) which I have called them ' », XVI, 7 « They tried to go to Bithynia, and the Spirit of Jesus did not allow them », XXI, 10, 11 « And, while they remained with them many days, a certain man came down from Judaea, a prophet named Agabus; and, having come to us and taken hold of Paul's girdle, binding his own feet and hands he said, ' These things saith the Holy Spirit, « The man whose this girdle is the Jews in Jerusalem shall thus bind ' ». — 5. Ps. XCVII, 8 *LXX*.

ܗܘܘ ܫ̈ܠܝܚܐ ܐܘܢܓܠܝܘܢ. ܒܚܘܕܬܐ[a] ܕܪܘܚܐ ܐܝܟ ܕܐܡܪ ܦܘܠܘܣ
ܘܠܐ ܒܥܬܝܩܘܬܐ ܕܟܬܒܐ: ܘܐܬܐ ܕܗܟܢܐ ܒܥܒܕܐ ܗܘܐ. ܝܗܒܝܢ ܗܘܘ ܠܐܬܐ. ܗܢܘ
ܕܡܡܠܠܝܢ ܒܟܠ ܓܢܣ ܠܫܢܐ. ܝܗܘܕܝܐ ܕܡܠܝܢ ܚܣܡܐ. ܗܢܘܢ[1] ܕܥܬܩܘ
ܘܐܬܥܫܢܘ ܒܚܛܗܝܗܘܢ. ܘܟܕ ܠܐ ܨܒܝܢ ܗܘܘ ܒܫܪܪܐ ܐܡܪܝܢ[b] ܗܘܘ ܒܓ
ܡܒܙܚܝܢ. ܕܡܪܬܐ ܠܗܘܢ ܐܬܡܠܝܘ ܘܪܘܝܘ[c]. ܚܡܪܐ ܓܝܪ ܚܕܬܐ ܐܝܬܘܗܝ ܗܘܐ
ܕܛܝܒܘܬܐ ܓܡܝܪܬܐ ܡܫܡܠܝܬܐ[d] ܕܪܘܚܐ. ܕܡܢܗ ܐܬܡܠܝܘ ܗܘܘ
ܫ̈ܠܝܚܐ ܗܘܘ ܐܠܗܝܐ. ܗܢܘܢ ܕܐܬܕܟܝܘ[e] ܒܡܨܥܝܘܬܗ ܕܡܪܢ[2]

a B marg. [illegible]. — b Marg. [illegible] (sic) [illegible] (sic) [illegible]. — c Corr. [illegible]. — d Marg. [illegible]. — e Corr. [illegible] (sic).

1. A [illegible]. — 2. ܕ in ink.

apostles were carrying the gospel-teaching in the newness [1] of the spirit *as Paul said* and not in the oldness of the letter, and were giving *a* sign *that* this *was so in the fact* that they spoke with all kinds of tongues, the Jews *who were full of* envy [2], who had grown old *and aged* in their sins, and not wishing for the truth, said [3], *mocking,* « They ⌈have drunk sweet wine and are drunk [4] » : for it was the new wine of the perfect [5] grace of the Spirit of which the *divine* apostles were full, having been purified by *means of* the

1. Rom. vii, 6 (not quoted). — 2. Corr. ' envious '. — 3. Acts ii, 12-22 « And they all expressed wonder and doubt one to another, saying, ' What meaneth this? ' But others mocking said, ' They are full of sweet wine '. But, when Peter had risen with the eleven, he lifted up his voice and said to them, ' Ye Jews and all that dwell in Jerusalem, be this known to you and listen to my words. For those men are not drunk as ye think; for it is yet the third hour of the day. But it is what is spoken through the prophet Joel, « ' It shall be in the last days ', saith the Lord, ' I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and upon my bondmen and upon my bondwomen I will in those days pour out of my Spirit and they shall prophesy; and I will give signs in heaven and wonders upon the earth beneath, blood and fire and vapour of smoke. The sun shall be turned to darkness and the moon to blood, before the great and splendid day of the Lord come. And it shall be that whosoever shall call on the name of the Lord shall be delivered ' ». Men of Israel, hear these words ' ». — 4. Corr. ' are full of honey-wine '. — 5. Rom. vii, 6 « But now .... that we may serve in the newness of the spirit and not in the oldness of the letter. »

ܕܢܘܪܐ ܕܒܨܠܘܬܗܘܢ ܕܒܥܘܬܐ[1] ܘܒܥܝܢ ܡܢܟ. ܐܝܟ[a] ܠܚܘܕܝܟ ܪܚܡܢܐ ܐܠܗܐ
ܥܠܡ܀[2]

ܬܘܒ[3] ܡܥܢܝ̈ܬܐ ܕܕܘܟܪ̈ܢܐ ܕܩܕܝ̈ܫܐ܀

ܩܕܡܝܬܐ ܕܥܠ ܛܠܝ̈ܐ ܕܐܬܩܛܠܘ ܡܢ ܗܪܘܕܣ[4] ܒܒܝܬ ܠܚܡ܀

ܩܘܡ — ܐ — ܗ — ܬܒܥܬܐ ܕܕܡܐ ܕܥܒ̈ܕܝܟ ܕܐܫܬܦܟ܀ ܥܠ ܩܛܠܐ ܕܒܝܕ ܗܪܘܕܣ
⌈ܕܒܥܘܠܐܝܬ ܐܬܓܕܪ[b] ܕܛܠܝ̈ܐ ܕܒܒܝܬ ܠܚܡ. ܪܚܝܠ[c] ܒܟܬ ܟܕ ܡܐܠܠܐ ܗܘܬ ܥܠ
ܒܢܝ̈ܐ ܟܠ[d] ܒܢܝ̈ܐ ܕܝܠܗ. ܘܠܐ ܨܒܝܐ ܗܘܬ ܠܡܬܒܝܐܘ ܡܛܠ ܕܠܐ ܐܝܬܝܗܘܢ.
ܒܗܝ ܓܝܪ ⌈ܕܚܫܟܬ ܕܡܢ[e] ܐܘܟܡܘܬܐ ܕܛܠܠܝܬܐ ܢܡܘܣܝܬܐ ⌈ܚܫܘܟܬܐ ܗܘܬ[f].
ܠܡܐ ܙܠ̈ܓܐ ܕܩܝܡܬܐ ܕܢܘܗܪܐ ⌈ܠܡܚܙܐ ܚܘܪܐ[g] ܠܐ ܡܫܟܚܐ ܗܘܬ. ܥܕܟܝܠ ܕܝܢ

a Corr. [Syriac] (sic) [Syriac]. — b Corr. [Syriac]. — c Marg. [Syriac] (sic) [Syriac]. — d Corr. [Syriac]. — e Corr. [Syriac]. — f Corr. [Syriac].
— g Corr. [Syriac].

1. A sing. — 2. A om. — 3. A om. — 4. Marg. A Ηρωδης B Ιροδις.

tongues of fire : through whose prayers[1] *we beseech thee* make us[2] *free and* pure from the old wickedness, ⌈as thou[3] art the only merciful one.

They are ended.

Again hymns on the commemorations of the saints.

The first on the babes who were slain by Herod at Bethlehem.

115 — I — V. — « **The avenging of the blood of thy bondmen that was shed** »[4]. — Over the slaughter by Herod ⌈that was unjustly perpetrated[5] of the children at Bethlehem Rachel[6] shed tears, weeping over[7] her children, and would not be comforted, because they are not. For in that she was ⌈in darkness through[8] the obscurity of the shadow of the law she was still unable to ⌈lift up her sight to[9] the rays *of the light* of the resurrection.

1. Corr. ' entreaty '. — 2. Corr. ' us also '. — 3. Corr. ' who '. — 4. Ps. LXXIX, 10. — 5. Corr. ' illegal '. — 6. Jer. XXXI, 15, 16. — 7. Corr. ' for '. — 8. Corr. ' darkened by '. — 9. Corr. ' look at '.

[illegible]

a B marg. [illegible] — b Corr. [illegible], followed by [illegible] over [illegible]. — c Corr. [illegible]. — d Corr. [illegible]. — e Corr. [illegible]. — f Marg. [illegible]. — g Corr. [illegible]. — h Corr. [illegible]. — i Corr. [illegible].

1. A [illegible]. — 2. A corr. from [illegible].

But the *holy* church, *clearly* beholding *and seeing* with open face[1] the glory of the *new* life that is to come, honours *and loves* the sacrifice that was ⌈brought up[2] with Christ, and celebrates[3] the memory of the children as *of* martyrs, ⌈and entreats[4] that with those who suffered in ⌈our Saviour's[5] place she may be admitted to *inherit* the kingdom of heaven.

116 — II — IV. — « **Because it is he that made us and not we ourselves** »[6]. — Christ, the Word of God, through whom everything[7] came into being *and was established,* who also created man in the beginning *and set him to rule over all, in that he blessed him* and said *to him the words,* « Be fruitful and multiply and fill the earth *and subdue it* »[8], he by becoming incarnate and becoming man *of his own will* ⌈showed clearly[9] *that* from *the time of* the crime of Herod *and of* the slaughter *which he commanded* against the children of Bethlehem *in his madness* he[10] converted this[11] saying, « Be fruitful and multiply *and fill the earth* » and brought it *and restored it* to heaven. Let

1. II Cor. III, 18 (not quoted). — 2. Corr. ' of the same age '. — 3. Corr. ' commemorates '. — 4. Corr. ' asking '. — 5. Corr. ' his '. — 6. Ps. C, 3, neither P nor LXX. — 7. Corr. ' all things '. — 8. Gen. I, 27, 28 « And God created..... blessed them and said to them..... earth. » — 9. Corr. ' signified plainly '. — 10. Corr. ' that he '. — 11. Corr. ' the '.

ܢܬܚܦܛ ܗܟܝܠ ܟܠܢ ܠܡܥܠ ܠܩܪܝܬܐ ܕܫܡܝܢܝܬܐ ܕܠܫܡܝܐ[a]. ܟܕ ܡܫܒܚܝܢܢ ܠܪ̈ܚܡܘܗܝ ܣܓܝܐ̈ܐ ܕܠܘܬܢ ܀

ܬܘܒ ܡܥܢܝܬܐ ܕܥܠ ܝܠܕܬ ܐܠܗܐ ܀

ܩܝܙ — ܐ — ܗ — ܬܫܒܚܬܗ ܕܡܪܝܐ ܢܡܠܠ ܦܘܡܝ ܀ ܟܕ ܕܘܟܪܢܐ ܕܩܝܡܬܐ ܕܡܚܝܢܢ[b] ܡܥܕܥܕܝܢ. ܐܢܐ. ܡܫܟܚ ܐܢܐ ܕܥܩܪܐ ܠܐ ܡܬܚܒܠܢܝܬܐ ܕܗܕܐ ܒܬܘܠܬܐ ܝܠܕܬ ܐܠܗܐ ܗܝ. ܟܕ ܓܝܪ ܡܢܗ ܕܠܐ ܙܪܥܐ ܕܓܒܪܐ. ܗܘ ܕܠܐ ܡܬܚܫܒ ܒܫܪ̈ܒܬܐ ܐܬܒܣܪ. ܠܡܘܠܕܐ ܙܒܢܝܐ[1] ܣܝܒܪ ܘܩܒܠ[c] ܠܗ. ܘܗܘܐ ܒܪܐ ܠܐܒܪܗܡ ܘܠܕܘܝܕ[d]. ܗܘ ܕܐܝܬܘܗܝ ܒܪܐ ܘܡܠܬܐ ܕܐܒܐ ܫܡܝܢܝܐ. ܗܘ ܕܕܠܐ ܐܡܐ ܐܝܬܘܗܝ ܡܢ ܒܪܫܝܬ ܐܝܟ ܐܠܗܐ. ܘܗܘ ܗܘ ܬܘܒ ܒܪܢܫܐ ܕܠܐ ܐܒܐ ܡܢ ܡܪܝܡ. ܠܗܕܐ ܟܠܢ ܢܒܥܐ ܠܗ ܕܗܝ ܬܪܥܐ ܕܫܡܝܐ[e]. ܠܗ ܕܝܠܕܬ ܕܠܐ ܦܘܠܓܐ[g]. ܘܠܫܡܫܐ ܪܒܐ ܕܙܕܝܩܘܬܐ ܐܕܢܚܬ[f]

a Corr. ܫܡܝܢܝܬܐ (sic). — b Corr. ܕܦܪܘܩܢ. — c Corr. ܡܬܚܫܒ ܠܗ. — d Marg. [illegible]. — e Marg. [illegible]. — f Corr. ܙܒܢܝܐ. — g Corr. ܕܠܐ ܦܘܠܓܐ.

us *all* therefore give diligence to enter into the calling ⸢which leads to heaven[1], praising his great mercy *toward us.*

Again hymns on the God-bearer.

117 — I — V. — « **I will speak the praises of God with my mouth** »[2]. — While celebrating the memory of the Resurrection *of our Saviour,* I find that the incorruptible root of this is the Virgin, the God-bearer. For, when he that is not reckoned in genealogies became incarnate from her without *the* seed *of a man,* he *underwent and* ⸢took upon[3] himself a birth ⸢in time[4], and *of his own will* became son to Abraham and to David[5]; who is the Son *and Word* of the heavenly Father, he that was without mother in the beginning as God, and the same *again* a man without father from Mary. Her let us all entreat, *her that is* the gate[6] ⸢of heaven[7], her that gave birth ⸢without doubt[8], and caused the *great* Sun of Righteousness to shine *upon all creatures,*

1. Corr. ' heavenly '. — 2. Ps. CXLIV, 21. — 3. Corr. ' ascribed to '. — 4. Corr. ' temporal '. — 5. Matth. I, 1. — 6. Gen. XXVIII, 16, 17 (verbal diff.). — 7. Corr. ' heavenly '. — 8. Corr. ' undoubtedly '.

[illegible]

a Corr. [illegible]. — b Corr. [illegible]. — c Marg. [illegible]. — d Marg. [illegible]. — e Corr. [illegible]. — f Corr. [illegible] — g Corr. [illegible]. — h Corr. [illegible]. — i Marg. [illegible].

1. Sic A 17,273 18,819 Vat.; B [illegible]; 17,136 14,713 Par. [illegible]. — 2. A om. [illegible]. — 3. A sing.

and after the birth remained sealed *by a* God-befitting[1] *miracle.* The[2] Virgin, the mother and bondwoman of the Saviour *of all, let us pray* to supplicate *and entreat* ⌜for us[3].

118 — II — VII. — « **How great are thy works, O Lord!** »[4]. — A great wonder! she who borrowed the rib of Adam, *the beginning of our creation,* and from it was built *and fashioned,* woman[5], *gave back and* repaid the whole of human creation to the Word and Maker *of all;* and, having become incarnate and been born from her without variation, he was *called and* named Emmanuel[6], in that he that cannot be approached came among us *by his grace.* Her as the God-bearer let us beg *and entreat* to pray ⌜for us[7], her that is honoured by all the saints; by the fathers[8], because she received the *glorious* blessing that was promised *to them;* by the prophets, him[9] ⌜of whom they

1. Corr. ' in God-befitting manner '. — 2. Corr. ' her that is the '. — 3. Corr. ' on our behalf '. — 4. Ps. XCII, 6. — 5. Gen. II, 21, 22 « And the Lord God..... And the Lord formed the rib..... to Adam. » — 6. Is. VII, 14 LXX « Lo! the virgin shall conceive and bear a son and they shall call his name Emmanuel. » — 7. Corr. ' on our behalf '. — 8. Corr. ' patriarchs '. — 9. ' Because she bore ' must be supplied, and so in the following clauses. All MSS. have the same.

ܩܕܡܘܗܝ ܐܬܢܒܝܘ.[a] ܠܫܠܝܚܐ ܕܝܢ ܠܗܘ ܕܡܬܟܪܙ ܡܢܗܘܢ. ܘܠܣܗܕܐ.
ܠܡܕܒܪܢܐ ܕܐܓܘܢܝܗܘܢ[b][1] ܘܡܫܠܡܢܐ ܕܟܠܝܠܐ ܘܥܠܬܐ ܕܐܓܘܢܐ. ܠܗܘ ܕܐܦ ܚܢܢ
ܡܫܒܚܝܢ.· ܠܗܘ[2] ܕܡܛܠ[c] ܦܘܪܩܢܐ ܘܚܝܐ ܕܓܢܣܢ ܕܝܠܢ ܟܠܡܕܡ ܒܚܟܡܬܐ[1]
ܡܠܡܝܬܐ[d] ܦܪܢܣ ܘܥܒܕ[e] ❖

ܡܛܠ — ܓ — ܙ — ܡܛܠ ܕܨܒܐ ܡܪܝܐ ܒܨܗܝܘܢ ܘܓܒܝܗ ܠܗ ܠܡܥܡܪܐ: ܠܟܝ ܝܠܕܬ ܐܠܗܐ
ܘܒܬܘܠܬܐ.· ܠܟ ܫܪܝܪܐܝܬ ܐܢܫ ܢܦܚܡ ܢܫܟܚ[f] ܘܢܩܪܐ ܡܫܟܢܐ ܕܣܗܕܘܬܐ[g][3].·
ܗܘ ܕܡܛܫܝ ܗܘܐ ܠܓܘ ܡܢ ܦܪܣܐ ܕܬܪܝܢ[h].· ܕܡܬܩܪܐ ܗܘܐ ܩܘܕܫ[i]
ܩܘܕܫܝܢ. ܒܗ ܓܝܪ ܕܡܘܬܐ ܥܡܢܘܐܝܠ ܫܪܐ ܘܥܡܪ ܠܟܝ[j].·
ܗܘ ܕܐܝܟ ܩܒܘܬܐ ܕܡܪܟܒܐ ܡܢ ܕܗܒܐ ܕܟܝܐ[k] ܘܡܢ ܩܝܣܐ ܠܐ ܡܬܚܒܠܢܐ.· ܡܢ
ܐܠܗܘܬܐ ܕܟܝܐ ܡܢ ܟܠ[l] ܘܡܢ ܐܢܫܘܬܐ ܕܟܝܬܐ[m] ܘܠܐ ܡܬܚܒܠܢܝܬܐ ܘܡܢ[n] ܡܢ ܙܪܥܐ

a Corr. ܡܬܟܪܙ ܗܘܐ. — b Corr. ܠܢܡܘܣܐ ܣܝܡܐ ܕܝܠܗܘܢ. — c Corr. ܕܡ. — d Corr. ܚܟܝܡܐܝܬ ܟܠܗܝܢ. — e Marg. ܡܢ ܡܕܒܪܢܘܬܐ ܕܡ̈ܢ. — f Corr. ܢܕܡܐ. — g Marg. ܡܢ ܣܗܕܘܬܐ. — h Corr. ܒܬܪ ܬܪܥܐ ܬܢܝܢܐ. — i Marg. ܕܡܬܩܪܐ ܗܘܐ ܩܘܕܫ ܩܘܕܫܝܢ .·(sic) ܘܐܝܬ ܗܘܐ ܒܗ ܡܢ ܩܛܪܐ ܕܕܗܒܐ. ܘܩܒܘܬܐ ܕܕܝܬܩܐ ܡܚܦܝܐ ܡܢ ܟܠ ܦܢܝܢ ܒܕܗܒܐ. ܘܐܝܬ ܗܘܐ ܒܗ ܡܢ ܩܣܛܐ ܕܕܗܒܐ ܕܐܝܬ ܗܘܐ ܒܗ ܡܢܢܐ. ܘܫܒܛܐ ܕܐܗܪܘܢ ܗܘ ܕܦܪܥ. ܘܠܘܚܐ ܕܕܝܬܩܐ. ܘܠܥܠ ܡܢܗ ܟܪܘܒܐ ܕܫܘܒܚܐ ܕܡܛܠܠܝܢ ܥܠ ܚܘܣܝܐ. — j Corr. ܐܝܟ ܕܠܟܝ ܒܟܝ ܠܡܥܡܪܐ. — k Corr. ܕܟܝܐ. — l Corr. ܠܐ ܡܬܛܘܫܢܝܬܐ. — m Corr. ܕܟܝܬܐ. — n Corr. ܘܙܪܐ (perh. for ܘܡܙܪܪ ܡܢ).

1. A ܕܐܓܘܢܝܗܘܢ. — 2. B om. — 3. 2nd ܕ in paint.

prophesied[1] *beforehand* « in many portions and in many ways »[2]; *and* by the apostles him who is proclaimed *by them; and* by the martyrs, ⌜the master of their contests[3] *and the giver of the crown* and the cause of the contests : whom ⌜we also[4] praise, who for *the sake of* the salvation *and life* of our race *carried out and* performed[5] ⌜everything with wisdom[6].

119 — III — VII. — « **Because the Lord took pleasure in Zion and chose it to himself for a habitation** »[7]. — Thee, God-bearer *and* Virgin, one might *very* justly *compare, and one might* call *thee* the tent[8] ⌜of witness[9], *which was hidden* ⌜within the second curtain[10], which was called ‘ the holy of holies ’[11]. *For after the same model* ⌜Emmanuel *abode and* dwelt[12] in thee, *who* like the ark *which was composed* of fine[13] gold and *of* unputrified beams *is composed* of the all-pure[14] Godhead and *of* the manhood which is pure and uncorrupted and

1. Corr. ‘ who was prophesied of by them ’. — 2. Heb. I, 1 « In many portions and in many ways God spake with our fathers in the prophets who were before. » — 3. Corr. ‘ their lawgiver ’. — 4. Corr. ‘ also we ’. — 5. Ps. CIV, 24 (not quoted). — 6. Corr. ‘ all things wisely ’. — 7. Ps. CXXXI, 13. — 8. Num. XVII, 7, 8, XVIII, 2 (not quoted). — 9. Corr. ‘ witnessing ’. — 10. Corr. ‘ behind the second veil ’. — 11. Heb. IX, 3-5 « And the inner tent..... gold. And there is in it the vessel..... mercy-seat. » — 12. Corr. ‘ who hast Emmanuel ’. — 13. Corr. ‘ pure ’. — 14. Corr. ‘ unpolluted ’.

ܙܪܥܐ. ܘܐܝܟ ܠܚܡܐ ܕܢܚܬ[1] ܡܢ ܫܡܝܐ. ܕܒܣܛܡܢܐ[a] ܕܕܗܒܐ ܘܒܡܢܢܐ[b]
ܕܒܗ ܡܬܛܦܣ ܗܘܐ ܡܬܬܦܣ. ܗܟܢܐ ܘܡܬܕܡܝܐ[c] ܠܐܗܪܘܢ ܗܘ ܕܡܢ ܒܬܪ
ܕܝܒܫ[1] ܐܦܪܥ ܘܐܦܩ ܦܐܖ̈ܐ. ܐܬܪܚܡܢܘܬܗ ܗܘܐ ܢܣܒ. ܒܗܘ[d]
ܕܓܢܣܢ ܕܐܥܬܩ ܘܐܣܒ ܡܢ ܥܠܬ ܚܛܝܬܐ ܢܣܒ ܘܚܕܬ ܒܡܫܘܡܗ ܒܗ.
ܠܚܘܣܝܐ ܕܥܡܘܕܐ. ܘܐܝܟ ܛܘܦܣܗ ܕܚܘܣܝܐ ܕܡܛܠܠ[b] ܗܘܐ ܒܟܢܦܐ
ܕܟܪ̈ܘܒܐ ܩܕܝܫܐ. ܡܛܠ ܠܐ ܡܬܚܙܝܢܘܬܐ ܕܐܠܗܘܬܐ. ܘܗܟܢܐ ܒܟܝ
ܣܓܕܝܢ ܠܗ ܠܐܠܗܐ. ܕܡܢܟܝ ܐܬܒܣܪ ܫܪܝܪܐܝܬ ܕܠܐ ܫܘܚܠܦ. ܘܡܢܗ[1]
ܒܥܝ ܕܢܦܪܘܩ[e] ܠܢ ܠܗܢܘܢ ܕܡܛܠܬܗܘܢ[f] ܐܬܒܪܢܫ. ܐܝܟ ܡܪܚܡܢܐ܀

ܩܟ — ܕ — ܚ — ܫܪܐ ܕܐܠܗܐ ܫܠܝܚܘܬܗ ܘܥܡܘܬܗ܀ ܫܕܪ ܐܠܗܐ ܛܝܒܘܬܗ ܘܫܪܪܗ:
ܡܐ ܕܚܙܐ ܒܟܝ: ܡܬܒܪܢܫܐ[g] ܐܠܗܐ ܗܘ ܕܒܬܘܠܘܬܐ ܐܬܒܪܢܫ ܒܟܝ. ܫܬܩ[2]
ܡܛܠ ܠܐ ܕܡܬܡܠܠܢܘܬܐ.. ܘܬܗܪ ܡܫܬܚܠܦ ܒܗ ܬܫܒܘܚܬܐ ܡܬܬܙܝܥ. ܡܛܠ
ܪܒܘܬܗ[h] ܕܗܘ ܕܐܝܬܘܗܝ ܒܟܝ ܡܪܝܐ ܗܘ ܒܪܢܫܐ. ܕܒܗ[i] ܡܢܗ ܕܡܬܒܪܢܫ[h]: ܗܘ ܕܝܠܕܬ[j]

a Corr. ܡܢ ܡܫܟܢܐ. — b Corr. ܡܢ for ܒ. — c Corr. ܘܐܝܟ ܡܫܟܢܐ. — d Corr. ܒܗ ܗܘܐ (sic). — e Corr. ܕܢܦܪܘܩ ܐܢܫ ܕܢܚܝܢ. — f Corr. ܕܡܛܠܬܗܘܢ. — g Corr. ܡܢ ܐܝܟ ܚܙܐ ܚܙܝܐ ܒܬܪܐ. — h Corr. ܕ for ܗ. — i Corr. ܥܡܗ ܒܕܝ. — j Marg. ܘܡܫܡܠܝܐ ܠܐܠܗܐ ܕܐܠܗܐ ܕܫܘܬܦܐ ܡܢ ܡܬܒܪܢܫܐ. ܘܐܦ ܡܫܘܚܐ ܠܫܡܐ ܠܐܠܗܘܬܐ ܡܢ ܚܕܝܐ. ܘܐܚܕܐ ܠܐ ܡܢ ܚܕܝܐ. ܗܟܢܐ ܗܘܐ ܕܐܝܟ ܐܢܫܐ ܕܡܛܠܬܗܘܢ ܐܬܝܠܕ ܗܘܐ ܒܝܬ ܠܚܘܕܘܗܝ. ܘܐܝܟ ܕܝܠܕܬ ܗܘܐ ܒܬܘܠܬܐ. ܘܐܝܟ ܐܢܫܐ ܕܚܕ ܗܘ. ܘܐܝܟ ܕܐܢܫܐ ܕܢܦܩ ܡܢ ܡܥܒܕܢܘܬܐ. ܡܛܠ ܫܘܒܚܐ ܠܐܠܗܐ.

1. A ܕܢܚܬ. — 2. A ܘܫܬܩ (prob. from a corr.; cf. note g).

without seed, and *is* as the bread *that came down* ⌈from heaven⌉ *which* was prefigured in[2] the vessel of gold and in[2] the manna *that was in it. So* also *he imitated moreover* the[3] rod of Aaron, which after it had withered budded *and put forth fruit,* in that[4] *by means of his Humanization* he *took and* renewed in himself our race that had grown old and aged by *reason of* sin; and he resembles *the model of* the mercy-seat which was overshadowed by *the wings of* the *holy* cherubim, because of the invisibility of the Godhead. *And so* in thee we worship God, who became incarnate from thee truly without variation : whom pray to deliver us for whom he became man, as he is merciful.

120 — IV — **VIII. — « God hath sent forth his grace and his truth »**[5]. — When a man looks toward thee, God-bearer *and* Virgin, ⌈and at[6] the *divine* mystery which was by a miracle wrought in thee, he[7] is silent because of the ineffability, and *wondering* is stirred to utter praise, because of the great-

1. Corr. ' heavenly '. — 2. Corr. ' by '. — 3. Corr. ' as the '. — 4. Unintelligible corr. — 5. Ps. LVII, 4. — 6. Corr. ' he beholds '. — 7. Corr. ' and '.

[illegible]

a Corr. [illegible] (to follow [illegible] ?). — b Corr. [illegible]. — c Corr. [illegible]. — d Marg. [illegible]. — e Corr. [illegible]. — f Marg. [illegible]. — g Corr. [illegible]. — h Corr. [illegible]. — i Corr. [illegible]. — j Marg. [illegible].

1. A [illegible]. — 2. A [illegible].

ness of him who helped[1] *us so much.* The Word of God himself, who came down[2] upon the *high* mountain of Sinai to lay down the law *for the people,* and hid that peak with smoke and[3] gloom and with darkness and[3] mist, and by *the* flashing *of terrible mighty* lightnings and by the sound of trumpets[4] caused those who were standing round to marvel, and taught them through such fears *and terrors,* came down upon thee, *Mary,* the rational mountain, peacefully *and gently* and mercifully[5]; in that he *blessed this and* hallowed it by the descent[6] of the *Holy* Spirit, and so became incarnate of her without variation, in flesh which ⌜is of our nature[7], endowed with a *living,* rational, intelligent soul,⌝and became perfectly man, while he remained what he is, God; in order to do away the offence of *our father* Adam, and deliver *and restore*[8] the lost one, according to *the riches of* his great mercy.

1. Corr. ‘ did good ’. — 2. Ex. XIX, 17, 18 *LXX* « And Moses led the people out from the camp to meet God; and they stood beneath the mountain. And all the mount of Sinai smoked, because God had come down upon it in fire; and its smoke went up as the smoke of a furnace. And the whole people were greatly astonished : and there were the voices of a clarion, being prolonged, much more mighty. » — 3. Corr. ‘ and with ’. — 4. Id. XX, 18, 19 *LXX* « And all the people saw the voice and the torches and the voice of the clarion, and the smoking mountain. And, when the whole people feared and quaked, he stood afar off; and they said to Moses, ‘ Speak thou to us and we will hear; and let not God speak to us, lest we die ’. » — 5. Corr. representing φιλανθρώπως. — 6. Luke I, 35 « The angel..... Son of the Most High ’ ». — 7. Corr. ‘ was one with us in essence (οὐσία) ’. — 8. Matth. XVIII, 12, 13 (verbal diff.).

[Syriac]

[Syriac] (sic) [Syriac]

a Corr. [Syriac], followed by [Syriac] over [Syriac]. — b Corr. [Syriac]. — c Corr. [Syriac] (sic) [Syriac]. — d Corr. [Syriac]. — e Marg. [Syriac] (sic) [Syriac]. — f Corr. [Syriac]. — g Marg. [Syriac] (sic) [Syriac]. — h Corr. [Syriac]. — i Corr. (sic) [Syriac].

1. [Syriac].

121 — v — **VII.** — « **We have become as they that rejoice** »[1]. — Whenever we ⌜lift up *the thoughts of* our mind[2] toward thee, God-bearer *and* Virgin *Mary,* and consider *the only Son and* the Word of the invisible Father; who *received a body* from *the descent of* the Holy Spirit and from thee in pure fashion and ⌜hypostatically and without variation[3] *par*took *of the* nature *of* our *manhood;* who was attacked *before by the evil one* because of sin, and was rejected *and made an alien* from the Father, and the same *again similarly* raised[4] us with him *and lifted us up together* and made *us* sit with him *in glory* ⌜in heaven[5], we repeat to[6] thee, *holy* mother who ⌜knewest not[7] copulation, the expressions of the patriarch Jacob, « This is the place of God; and this is the gate of heaven »[8]; through which we who had been cast

1. Ps. cxxv, 1. — 2. Corr. ' make the consideration to ascend '. — 3. Corr. ' in hypostasis and unvaryingly '. — 4. Eph. ii, 4-6 « But God..... and made us sit with him in Jesus Christ.... Jesus Christ. » — 5. Corr. ' among the heavenly beings '. — 6. Corr. ' concerning '. — 7. Corr. ' hast no experience of '. — 8. Gen. xxviii, 16-18 « And Jacob woke..... a stone and set (it as) his pillow..... Bethel » (verbal diff.).

[Syriac text]

[Syriac text — a ... b ... [1] ... c ... [2] ... d ... e ...]

a Marg. [Syriac text] — b Corr. [Syriac text] — c Corr. [Syriac text] — d Corr. [Syriac text] — e Marg. [Syriac text] (sic) [Syriac text]

1. A [Syriac text]. — 2. A pl.

down beneath have been raised up on high. And therefore, also when we offer up our prayers in faith through thee *to the Lord who shone forth from thee,* we receive *from him* forgiveness of sins and *the riches of* his great mercy.

122 — VI — **VI.** — « **Because it is he that made us, and not we ourselves** »[1]. — Aforetime God, by moulding dust *from the earth*[2] and endowing it with a living and rational soul, made *and formed* man in his[3] divine image; but, when the clay through fleshly lusts had buried the divine likeness, the mind, *in earth,* he that is the Creator *of all, the Son and* the Word of God and the Father, without undergoing variation of the *living and* Holy Spirit and of thee, Mary, the God-bearer, the Virgin, became *of his own will* man; in order that he might also make the *first* beauty[4] of the rational *and supra-sensual* image more divine for us, and might plant in flesh *the* immortality *of the new life* through a *God-befitting* Resurrection, which signified that it has

1. Ps. c, 3, neither P nor LXX. — 2. Gen. II, 7 (verbal diff.). — 3. Corr. ‘ the ’. — 4. Corr. ‘ grace ’.

ܕܡܢ ܒܝܬ ܡܝ̈ܬܐ ܠܒܘܟܪܐ ܘܐܢܒܛܬ ܡܢ ܒܬܘܠܬܐ. ܕܡܢܗ ܒܥܝܢ ܘܐܦܝܣܘ[1] ܕܢܛܪ ܠܢ ܒܠܐ ܚܒܠܘܬܐ܀

ܬܘܒ ܡܕܖ̈ܫܐ ܕܥܠ ܩܕܝܫܐ ܝܘܚܢܢ ܡܥܡܕܢܐ܀

ܩܟܓ — ܐ — ܗ — ܦܠܘܚܘ ܠܡܪܝܐ ܒܕܚܠܬܐ܀ ܟܠܟܘܢ ܐܝܠܝܢ ܕܨܒܝܢ ܐܢܬܘܢ ܠܡܝܩܪܘ ܠܕܘܟܪܢܗ ܕܝܘܚܢܢ ܒܗܝܡܢܘܬܐ. ܐܥܒܪܘ[a] ܦܐܖ̈ܐ ܛܒ̈ܐ ܐܝܠܝܢ ܕܫܘܝܢ ܠܬܝܒܘܬܐ. ܡܢ ܓܝܪ ܡܫܒܚܢܐ ܕܒܢܝ ܢܫ̈ܐ. ܪܒܐ ܐܬܚܙܝ. ܗܘ ܕܪܒ[b] ܘܡܬܥܠܝ ܒܡܠܘܢ ܬܫ̈ܒܚܬܐ. ܠܡܫܘܚܬܐ ܘܠܣܘܟܐ ܕܢܒܝ̈ܐ[c] ܩܕ̈ܝܫܐ ܥܒܪ. ܠܐ[d] ܓܝܪ ܠܥܡܢܘܐܝܠ. ܠܐ ܐܬܢܒܝ ܐܠܐ ܚܘܝܗ ܐܘܚܕܗ. ܩܕܡ ܗܘܐ ܕܝܠܗ ܩܕܡ ܡܘܠܕܗ ܕܦܪܘܩܢ ܕܡܢ ܒܬܘܠܬܐ ܩܕܝܫܬܐ. ܬܘܒ ܐܦ ܡܨܥܝܐ ܗܘܐ

a Marg. [illegible] — b Marg. [illegible] — c Corr. ܢܒܝܘܬܐ. — d Corr. ܠ.

1. AB ܘܐܦܝܣܘ.

no copulation in it by causing the first-born[1] from *among* the dead to spring forth *and grow* from a Virgin : whom beg *and pray* to keep us in incorruption.

AGAIN HYMNS ON THE HOLY JOHN THE BAPTIST.

123 — I — V. — « **Serve the Lord in fear** »[2]. — All ye who wish to honour the memory of John with faith, bring forth[3] *the good* fruits *that are* meet for repentance : for he that is the greatest[4] *and most exalted* among those born of women is greater than praises in words. He passed the measure *and standard* ⌜of the *holy* prophets[5]; for he did not prophesy *of* Emmanuel but pointed him out. He foreran the birth of our Saviour from the *holy* Virgin; *and moreover* he was a mediator between the old covenant (διαθήκη) and the

1. Col. I, 16-19 (verbal diff.). — 2. Ps. II, 11. — 3. Matth. III, 7-9 (verbal diff.). — 4. Id. XI, 7-11 (verbal diff.). Ref. also to Luke VII, 24-28. — 5. Corr. ' prophetic '.

[Syriac text] [a] [1] ... [b]

[Syriac text] [c] [2] [d] [e] [f] [g] [h] [i] [j]

a Corr. [Syriac]. — b Corr. [Syriac]. — c Corr. [Syriac] (to precede). — d Corr. [Syriac]. — e Corr. [Syriac]. — f Corr. [Syriac]. — g Corr. [Syriac]. — h Marg. [Syriac] (sic) [Syriac]. — i Corr. [Syriac]. — j Marg. [Syriac] (sic) [Syriac].

1. [Syriac] added, app. in later hand. [Syriac] must be taken as corr. — 2. B om.

new. As an apostle he preached *the Gospel;* as a *chosen* martyr *he bowed* his head *and it* was cut off; with his[1] right hand he began the *holy* mysteries *that were celebrated* in Jordan : whom let us beg *and entreat* to pray on behalf *of* our *souls.*

124 — II — **VII.** — « **Help me, God our Saviour** »[2]. — When the[3] world was in many ways agitated by storms (χειμών) on account of *our* sins, to what other ambassador could recourse be had, who was[4] sufficient *to pray on our behalf* in such *great* danger (κίνδυνος), except to thee, Forerunner and Baptist, who showedst Christ *plainly* to men by crying *and saying,* « ⌜This is[5] the Lamb of God[6], that taketh away the sin of the world *and saveth it* », and didst confess that ⌜the same[7] is *Lord and* God over all by saying *and testifying that* « He that cometh from above, *he* is above

1. Corr. ' the '. — 2. Ps. LXXIX, 9. — 3. Corr. ' all the '. — 4. Corr. ' was able to be '. — 5. Corr. ' Lo! '. — 6. John I, 29-31. — 7. Corr. ' he '.

[illegible]
[illegible] [a] [illegible]

[illegible] — [illegible] — [illegible] — [illegible] [1] [illegible]
[illegible] [b 1] [illegible]
[illegible] [c 2] [illegible] [d] [illegible]
[illegible] [e] [illegible]
[illegible] [3] [illegible] [4] [illegible] [4] [illegible]
[illegible] [4] [illegible] [f 4] [illegible] [g] [illegible]
[illegible] [5] [illegible]
[1] [illegible] [h] [illegible]

[illegible] — [illegible] — [illegible] — [illegible] [1] [illegible] [i]

a Corr. [illegible]. — b Corr. [illegible]. — c Marg. [illegible]. — d Corr. [illegible]. — e Corr. [illegible]. — f Corr. [illegible] (sic) [illegible]. — g Marg. A [illegible] (sic) [illegible] B [illegible]. — h Corr. [illegible]. — i Corr. [illegible].

1. B marg. προδρομος. — 2. B [illegible]. — 3. A om. — 4. A cross above the word in A. — 5. [illegible] in paint.

all »[1]? whom beg *and entreat* to save all those whom he created *in his grace and* in[2] *his* great mercy.

125 — III — V. — « **To show the name of the Lord in Zion** »[3]. — Now again also the voice ⌜of the Forerunner[4] causes God to dwell in souls destitute of the knowledge of God by crying *and saying to everyone,* « *Be converted*[5] *and* repent because[6] the kingdom of heaven is ⌜at hand[7] » : and his[8] *revered* head which was cut off for virtue's sake restrains him that is married[9] contrary to the law, as ⌜he said to Herod[10] *also when he was persecuting him,* « It is not permissible for thee to take her *to wife* »[11]. The memory *therefore* of these things and the fear of thee ground in our[12] *souls* through[13] his prayers, Christ, God; and ⌜perform thy[14] mercy upon *all of* us, according to *the abundance of* thy great mercy.

126 — IV — **VIII.** — « **Turn, Lord, and deliver my soul** »[15]. — The tree

1. Id. III, 29-32 « He that hath..... speaketh of the earth. But he that.... receiveth » (verbal diff.). — 2. Corr. ' according to '. — 3. Ps. CII, 22 LXX. — 4. Corr. ' that ran in front ' : marg. πρόδρομος. — 5. Matth. III, 1, 2. — 6. Corr. ' for '. — 7. Corr. ' near '. — 8. Corr. ' the '. — 9. Unintelligible corr. — 10. Corr. ' it did Herod, saying '. — 11. Matth. XIV, 3, 4. Ref. also to Mark VI, 17, 18. — 12. Corr. 'us '. — 13. Corr. ' by '. — 14. Corr. ' have '. — 15. Ps. VI. 5.

[illegible]

[illegible]

127 — I — [illegible]

a Marg. [illegible] — b Corr. [illegible] — c Marg. (sic) [illegible] — d Marg. [illegible] (sic) [illegible] (sic) [illegible] — e Corr. [illegible]

1. [illegible] in paint. — 2. A marg. Στεφανος. — 3. A [illegible]. — 4. A (from lack of space) [illegible], with mark of abbr.

of my soul that is ⌜devoid of[1] fruits has grown fat[2] *and* thick *and* broad from[3] *the weight of* fleshly lusts and pleasures; and I see that *already* the ax[4] of threatening is laid to the root : but may thy words, O! Forerunner of our Saviour and Baptist, run before, and produce in me *good* fruits *meet* for[5] repentance, and may they *hinder and* prevent the stroke[6] because of *the mercifulness of* him who willeth the *life and* conversion of sinners, Christ our God.

On the holy Stephen.

127 — I — **VI. — « Thou shall gladden him with joy with thy countenance »**[7]. — With the first combatant and leader of the lines of the *spiritual* battle of the holy martyrs, *which is* heavenly and angelic, Stephen the brave[8]

1. Corr. ' without '. — 2. Deut. XXXII, 15 LXX « And Jacob ate and was sated and the beloved kicked. And he grew fat and thick, and he grew broad and left the Lord who made him; he withdrew from God his Saviour. » — 3. Corr. ' by '. — 4. Matth. III, 10 « Lo! the ax..... fire. » — 5. Corr. ' of '. — 6. Luke XIII, 6-9 « A certain man..... if not, next year thou shalt cut it down '. » — 7. Ps. XXI, 7 LXX. — 8. Corr. representing εὐθαρσής.

[illegible][a] [illegible][b] [illegible][c] [illegible]

[illegible][1] — [illegible] — [illegible] — [illegible][2] [illegible]
[illegible][3] [illegible][d] [illegible][e] [illegible][f] [illegible][g] [illegible][h] [illegible][i] [illegible][j] [illegible]

a Corr. [illegible]. — b Corr. [illegible]. — c Marg. A [illegible] B [illegible]. — d Corr. [illegible]. — e Corr. [illegible]. — f Marg. [illegible]. — g Corr. [illegible]. — h Corr. [illegible]. — i Corr. [illegible] (to precede). — j Marg. [illegible] (sic) [illegible]

1. A [illegible]. — 2. A [illegible]; other MSS [illegible]. — 3. A [illegible] B [illegible].

and-high souled, as with a ⌜*strong* wall that cannot be broken through and *as* with a crown *of glory,* thou hast surrounded thy[1] churches, Christ, *God, our* benefactor. Wherefore, singing with the prophet David[2], we say, « Lord, thou hast crowned us as with the armour of *thy* favour »; through[3] whose prayers and entreaties *we beg* bestow upon *all of* us thy great mercy.

128 — II — VIII. — « **He shall receive a blessing from the Lord** »[4]. — Stephen, the ⌜beginning of[5] martyrs, even before *being glorified by* martyrdom, ⌜was *already* adorned[6] *and crowned* with a crown of martyrdom. For even the *deceitful* assembly of those who judged him contrary to the law beheld him as[7] an angel *of God* and were ashamed : and after the ⌜great and divine teaching[8] *before the assembly*, having been raised and exalted *on high* by

1. Corr. ' the '. — 2. Ps. v, 13 *LXX* « Because thou shalt bless the righteous. Lord, thou hast crowned us as with the armour of favour. » — 3. Corr. ' by '. — 4. Ps. XXIV, 5 *LXX*. — 5. Corr. ' first among '. — 6. Corr. ' shines '. — 7. Acts VI, 15 « And, when all those who were sitting in the assembly had looked fixedly at him, they saw his face as the face of an angel. » — 8. Corr. ' long and divine exposition '.

ܘܠܝܫܘܥ ܡܫܝܚܐ ܕܝܢ ܩܐܡ ܡܢ ܝܡܝܢܐ ܕܐܠܗܐ ܘܐܒܐ. ܡܢ ܗܪܟܐ ܕܝܢ ܠܒܪ
ܡܢ ܦܓܪܐ ܐܝܬܘܗܝ ܗܘܐ܆ ܐܝܟ ܠܐ ܡܪܓܫ ܗܘܐ ܕܡܬܪܓܡ ܒܟܐܦܐ ܘܥܠ
ܪ̈ܓܘܡܘܗܝ ܡܬܟܫܦ[a] ܗܘܐ ܟܕ ܐܡܪ ܠܘܬ ܐܠܗܐ܆ ܕܠܐ ܬܩܘܡ ܠܗܘܢ
ܠܗܘܢ ܡܪܝܐ ܚܛܝܬܐ ܗܕܐ. ܗܘ ܕܒܨܠܘ̈ܬܗ ܘܐܦ ܥܠ ܟܠܢ[b] ܚܘܣ ܘܐܬܪܚܡ ܡܪܝܐ[c]
ܕܡܬܬܢܝܚ ܒܩܕ̈ܝܫܐ܀

ܬܘܒ ܡ̈ܥܢܝܬܐ ܕܥܠ ܫ̈ܠܝܚܐ ܩ̈ܕܝܫܐ܀

ܡܥܠ[1] — ܐ — ܚ — ܪ̈ܘܪܒܢܐ ܕܝܗܘܕܐ ܘܫܠܝܛܢܝܗܘܢ܀ ܫ̈ܠܝܚܐ ܕܫܪܪܐ ܘܟܪ̈ܘܙܐ
ܘܡ̈ܠܦܢܐ ܕܥܕܬܐ܆ ܠܟܘܢ ܒܟܠܕܘܟ ܟܠ ܡ̈ܕܝܢܬܐ ܘܐ̈ܬܪܘܬܐ. ܐܦ ܦܣ̈ܩܐ
ܘܣܝܟܗ[d2] ܕܡܬܥܡܪܢܝܬܐ. ܕܘܟܪܢܐ ܘܥܐܕܐ ܕܠܐ ܡܬܠܚܝܢܐ[e] ܡܬܡܠܠܝܢ
ܒܟܠܙܒܢ. ܠܐ ܓܝܪ ܐܝܟ ܕܒܫܘܒܚܐ ܡܐܡܪܐ ܐܦܠܐ ܩ̈ܠܐ[f] ܗܠܝܢ ܕܠܫ̈ܢܝܗܘܢ

a Corr. ܡܨܠܐ. — b Corr. ܘܥܠܝ. — c Corr. ܠܗܘܢ. — d Corr. ܘܣܝܟܐ. — e Corr. ܡܬܡܚܝܢܐ. —
f Marg. ܡܢ ܡܐܡܪܐ ܕܡ̈ܠܐ.. ܡܫܡܥ ܡܬܡܠܠܐ ܒܝܕ ܦܘܡܐ ܘܗܘܢܐ ܕܐܝܬܘܗܝ ܡܫܡܠܝܐ ܗܝ ܠܐܪܟܐ (sic) ܠܡܐܡܪܐ ܡܬܩܪܐ ܡܪܢܝ. ܡܢ ܦܘܡܐ ܡܫܬܡܥ ܡܠܬܐ. ܠܐ ܡܐܡܪܐ ܐܦܠܐ ܩܠܐ ܕܠܐ ܡܫܬܡܥܝܢ ܒܫܡܥܗܘܢ (sic). ܒܟܠܗ ܐܪܥܐ ܢܦܩ ܡܫܡܥܗܘܢ. ܘܒܣܘ̈ܦܝܗ ܕܬܒܝܠ (sic) ܡ̈ܠܝܗܘܢ.

1. A ܡܥܠ. — 2. A ܘܣܝܟܗ.

his[1] words, he saw *with his mind*[2] heaven opened, and Jesus *Christ* standing at the right hand of God and the Father. Thereupon, being without the body, as if he did not perceive that he was being stoned with stones, he ⌜made entreaty[3] even for those who stoned him, saying *to God,* « Reckon not this sin to them, Lord » : by whose prayers be *pitiful and* merciful to *all of* us also, ⌜Lord that[4] *taketh pleasure in* the saints.

Again hymns on the holy Apostles.

129 — I — **VIII. — « The great men of Judah and their rulers »**[5]. — Apostles of the truth *and preachers* and teachers *of the church,* for you all cities and countries, even the *ends and* limit of the inhabited earth, *always rightly* celebrate a commemoration and a festival that shall not ⌜be blotted

1. Corr. ' his own '. — 2. Id. VII, 55-60 « And, being full of the Holy Spirit, when he had looked to heaven, he saw the glory of God, and Jesus standing at the right hand of God and he saith, ' Lo! I see heaven opened, and the Son of man standing at the right hand of God '. And, having cried with a loud voice, they stopped their ears and rushed at him all together : and, having taken him outside the city, they stoned him, and the witnesses laid their clothes at the feet of a young man called Saul. And they stoned Stephen while he cried and said, ' Lord Jesus, receive my spirit '. And, having kneeled down, he cried with a loud voice, ' Lord, lay not this sin to their charge '. And, having said this, he fell asleep. » — 3. Corr. ' prayed '. — 4. Corr. ' God of '. — 5. Ps. LXVIII, 28.

ܠܐ ܐܫܬܟܚܘ ܡ̈ܠܐ ܘܡ̈ܠܝܢ. ܘܐܝܟܐ ܣܦ̈ܘܬܐ ܕܟܠܢܫ ܠܐ ܡܬܛܥܢܝܢ. ܐܠܐ
ܘܒܗ ܚܝܢ ܐܬ̈ܘܬܐ ܘܓܒܖ̈ܘܬܐ ܕܬܕܡ̈ܖܬܐ ܐܢܬܘܢ ܕܥܒܕܝܢ ܬܘܒ
ܐܝܟ ܗ̈ܒܒܐ ܕܥܕ̈ܬܐ[a]. ܘܐܝܟ[b] ܢ̈ܗܝܖܐ ܕܒܚܝ̈ܠܐ[1]. ܕܟܠܝܘܡ ܦܘܪ̈ܩܢܐ
ܕܡܗܝ̈ܡܢܐ ܡܦܩܝܢ ܘܐܝܟ ܐܢܬܘܢ ܢܗܝ̈ܖܐ[c2] ܬܘܒ ܡܠܝ̈ܠܐ ܘܫܡܝ̈ܢܐ.
ܠܟܠܗܘܢ ܐܢܬܘܢ ܕܝܬܒܝܢ[d] ܒܚܫܘܟܐ[e] ܕܠܐ ܝܕܥܬܐ ܡܢܗܪܝܢ ܐܢܬܘܢ:
ܐܦܝܣܘ ܗܟܝܠ ܒܥܘ[f] ܡܢܟܘܢ. ܕܒܝܘܠܦܢܝ̈ܟܘܢ ܐܠܗܝ̈ܐ ܢܬܚܝܠܢ
ܡܕ̈ܥܐ ܕܟܠܢ. ܘܢܫܬܘܐ ܕܢܫܟܚ ܪ̈ܚܡܐ ܣܓܝ̈ܐܐ[3]܀

ܥܠ ܩܕܝܫܐ ܦܘܠܘܣ[4] ܫܠܝܚܐ܀

ܡܠ — ܐ — ܕ — ܣܠܩܬ ܠܡܪܘܡܐ ܘܫܒܝܬ ܫܒܝܐ܀ ܠܦܘܠܘܣ[g] ܕܣܓܝܐܐ[5] ܒܫܠܝܚܐ

a Marg. [illegible Syriac] (so both MSS.) [illegible Syriac] (sic) [illegible Syriac] — b Corr. [illegible Syriac] (to follow ܘ?). — c Corr. [illegible Syriac]. — d Corr. [illegible Syriac]. — e Marg. [illegible Syriac] (sic) [illegible Syriac] — f Corr. [illegible Syriac]. — g Marg. (sic) [illegible Syriac]

1. A pl., but [Syriac] also above as corr. — 2. B marg. φωστῆρες. — 3. A om. — 4. A ܦܘܠܘܣ B ܦܘܠܘܣ. 1st 3 words in paint. A marg. Παυλος. — 5. ܕ in ink.

out[1]. For there are no speeches or words[2] *to be found* through which your voices were not heard, and where they are not borne on *the* lips *of every man, but* also *in that* they are *always moreover* spoken[3] *as living words* through the signs *and mighty acts* and miracles *that ye do* : and[4], as flowers of the church[5] who every day shoot forth the salvation of the believers *and again as* rational and heavenly luminaries[6], *you* give light to *all* them that sit in darkness[7] without knowledge; make supplication *therefore*, ⸢I pray[8] you, that the minds of us all may be strengthened by your *divine* teachings, and that we may be admitted to find great mercy.

On the holy Paul the Apostle.

130 — I — **IV.** — « **Thou gavest gifts to men** »[9]. — Paul the *great among*

1. Corr. ' die '. — 2. Id. XIX, 2-5. — 3. Philipp. II, 14-16 (verbal diff.) (cited as Eph.). — 4. Corr. ' and you '. — 5. Corr. ' churches '. — 6. Corr. ' stars ' : marg. φωστῆρες. — 7. Is. IX, 2 LXX (?) « The people that was sitting in darkness saw a great light : and they that were sitting (in the land) of the shadows of death, upon them light shone. » — 8. Corr. ' we entreat '. — 9. Ps. LXVIII, 19.

ܕܚܟܡܬܟ ܕܡܟܣܝܐ. ܝܬܝܪ ܡܢ ܟܠܗܘܢ ܒܢܝ̈ܢܫܐ ܪ̈ܒܐ ܒܩܠܝ̈ܡܝܢܐ[a]
ܦܘܠܘܣ[1] ܐܫܬܘܬܦ. ܡܛܠ ܕܒܡ̈ܠܐ ܕܡܠܦܢܘܬܐ ܠܟ ܐܝܬ ܗܘܐ ܠܗ ܒܗ ܕܡܡܠܠ[b]
ܥܬܝܪܐܝܬ[c]. ܘܦܥܠ ܘܣܥܪ ܐܠܗܐܝܬ. ܒܟܠ ܬܕܡܘܪ̈ܬܐ ܘܐܬܘ̈ܬܐ ܘܚܝ̈ܠܐ.
ܗܘ ܕܟܕ ܛܥܝܢ ܗܘܐ ܒܠܒܗ[d] ܠܡܕܝ̈ܢܬܐ[e] ܟܠܗܝܢ ܘܠܥܕ̈ܬܐ: ܩܥܐ ܗܘܐ ܠܘܬ
ܐܢܫܝܢ ܟܕ ܐܡܪ[f] ܠܗܘܢ. ܕܠܐ ܠܟܘܢ ܐܠܝܨܝܢ ܐܢܬܘܢ ܒܝ. ܐܠܝܨܝܢ
ܐܢܬܘܢ ܕܝܢ ܒܪ̈ܚܡܝܟܘܢ. ܡܛܠ ܕܐܦ ܠܡܫܩܠ ܪ̈ܒܐ ܘܩܕܝܫܐ ܫܡܟ ܗܘܐ
ܠܡܫܩܠ ܩܕܡ ܥܡ̈ܡܐ ܘܡܠܟ̈ܐ[g] ܘܩܕܡ ܒܢ̈ܝ ܐܝܣܪܝܠ[h2]. ܐܝܟܢܐ[i] ܕܐܣܗܕܬ
ܒܡ̈ܠܝܟ ܗܠܝܢ ܕܠܐ ܡܕܓܠܢ. ܗܘ ܕܒܨܠܘ̈ܬܗ. ܗܒ ܝܕܥܬܐ
ܘܣܘܟܠܐ ܕܐܠܗܝ̈ܬܐ ܠܟܠܢ ܒܥܝܢ[j] ܡܢܟ܀

[illegible]

a Corr. ܒܩܠܝܡܝܢܐ (sic). — b Marg. ܒ ܕܩܘܪ. ܗܘ ܕܝܢ ܕܟ (i. e. II Cor.; reff. out of order in A) [illegible] — c Corr. ܥܬܝܪܐ. — d Corr. ܒܠܒܗ. — e Marg. A [illegible] B [illegible] — f Marg. [illegible] — g Corr. ܩܕܡ (to precede?). — h Marg. [illegible] (bis) [illegible] — i Corr. ܐܝܟ. — j Corr. ܒܥܝܢܢ.

1. A ܦܘܠܘܣ B ܦܘܠܣ. — 2. A ܐܝܣܪܝܠ.

apostles more than all men partook of *the riches*[1] *of* the hidden treasures of thy wisdom, seeing that in the words of teaching he had thee in him speaking[2] *richly,* and[3] working *and acting divinely,* in *all* miracles and signs and mighty acts; who, while carrying in *his* heart both all the cities[4] and the congregations, cried *to certain men, saying to them,* « Ye are not straitened in me; but ye are straitened in your heart »[5]; since he was also able to bear thy *great and holy* name « before peoples and *before* kings and the sons of Israel »[6], as[7] *thou didst bear witness in* thy words that cannot lie : by whose prayers bestow knowledge and understanding of divine things upon *all of* us, ⌜I pray[8] thee.

1. Col. II, 1-3 « But I wish you to know, my brethren, what..... and of knowledge. » — 2. II Cor. XIII, 2, 3. — 3. Corr. ' Christ, and '. — 4. Id. VII, 3 « For I said before that ye are in our heart », XI, 28. Ref. also to Philipp. I, 7. — 5. II Cor. VI, 11, 12 « Our mouth.... ye are not straitened in me; but ye are straitened in your heart. » — 6. Acts IX, 15 « The Lord said to Ananias, ' Go because this man is a vessel of election to me, who shall carry my name before peoples and kings and the sons of Israel » '. — 7. Corr. ' according to '. — 8. Corr. ' we entreat '.

ܥܠ[1] ܝܘܚܢܢ ܬܐܘܠܘܓܘܣ ܘܐܘܢܓܠܝܣܛܐ[2] ✤

ܩܠܐ — ܐ — ܙ — ܟܠܗܘܢ ܥܡܡܐ ܢܒܪܟܘܢܝܗ✤ ܠܡܟܪܙܢܐ ܘܫܠܝܚܐ ܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ: ܗܘ ܕܡܢ[3] ܡܫܝܚܐ ܐܠܗܐ ܡܪܗ ܩܕܝܡ ܐܬܟܢܝ ܒܪ ܪܥܡܐ[a]: ܘܡܛܠ ܗܢܐ ܗܘ ܕܒܪܫܝܬ ܐܝܬܘܗܝ ܗܘܐ ܡܠܬܐ[b]: ܘܗܘ ܡܠܬܐ ܐܝܬܘܗܝ ܗܘܐ ܠܘܬ ܐܠܗܐ: ܘܐܠܗܐ ܐܝܬܘܗܝ[4] ܗܘܐ ܗܘ ܡܠܬܐ. ܐܠܗܐܝܬ ܪܥܡ ⌜ܒܩܠܐ ܪܒܐ. ܘܐܙܝܥ ܘܐܪܡܝ ܬܗܪܐ ܒܟܠܗܝܢ[c] ܡܫܡܥܬܐ ܕܚܟܝܡܐ ܘܠܐ[d] ܚܟܝܡܐ. ܠܗܢܐ ܕܐܦ ܝܬܝܪ ܡܢ ܫܪܟܐ ܕܬܠܡܝܕܐ ܚܒܪܘܗܝ ܗܠܝܢ ܡܚܒ ܗܘܐ ܡܝܚܕܐܝܬ[e] ܝܫܘܥ[f]: ܗܘ ܕܡܢܗ ܐܠܗܐ ܐܬܟܪܙ[g]. ܢܒܥܐ ܘܢܬܟܫܦ ܥܡ ܝܠܕܬ ܐܠܗܐ ܘܒܬܘܠܬܐ. ܕܢܬܟܫܦܘܢ ܡܛܠܬܢ[h]. ܐܝܟܢܐ ܕܥܠ ܫܐܠܬܐ

a Corr. ܥܡܐ ܠܗܘܢ ܫܡܐ ܕܡܪܩܘܣ. ܘܦܢܝܢ ܠܥܡܡܐ ܥܡܐ ܕܐܬܐ. ܘܡܫܝܚܐ ܐܫܡܗܘܢ ܕܒܢܝ ܪܓܫܐ. ܕܐܝܬܘܗܝ ܒܢܝ ܪܥܡܐ. — b Marg. ܒܪܫܝܬ ܐܝܬܘܗܝ ܗܘܐ ܡܠܬܐ. ܘܗܘ ܡܠܬܐ ܐܝܬܘܗܝ ܗܘܐ ܠܘܬ ܐܠܗܐ. ܘܐܠܗܐ ܐܝܬܘܗܝ ܗܘܐ ܗܘ ܡܠܬܐ. ܗܢܐ ܐܝܬܘܗܝ ܗܘܐ ܒܪܫܝܬ ܠܘܬ ܐܠܗܐ. ܟܠ ܒܐܝܕܗ ܗܘܐ. ܘܒܠܥܕܘܗܝ ܐܦܠܐ ܚܕܐ ܗܘܬ. — c Corr. ܟܠܗ (sic) ܐܕܢܘܗܝ ܘܠܐ. ܚܟܝܡܐ. — d B corr. ܘܠܐ ܚܟܡ. — e Corr. ܡܝܚܕܐܝܬ. — f Marg. ܘܡܢܗ ܐܬܦܢܝ ܗܘܐ ܗܘ ܕܝܢ ܡܢ ܬܠܡܝܕܘܗܝ ܚܕ ܕܡܚܒ ܗܘܐ ܠܗ ܝܫܘܥ. ܗܘ ܕܪܚܡ ܗܘܐ ܝܫܘܥ. ܗܘܐ ܕܝܢ ܐܡܪ ܫܡܥܘܢ ܟܐܦܐ ܕܢܫܐܠܝܘܗܝ. ܘܡܢܗ ܗܘ ܕܐܡܪ ܠܗܘܢ. ܘܢܦܠ ܗܘ ܥܠ ܚܕܝܗ ܕܝܫܘܥ ܘܐܡܪ ܠܗ. ܡܪܝ ܡܢܘ ܗܢܐ ܘܐܬܦܢܝ ܫܡܥܘܢ ܟܐܦܐ ܘܚܙܐ ܗܘ ܠܬܠܡܝܕܐ. ܗܘ ܕܪܚܡ ܗܘܐ ܝܫܘܥ ܕܐܦ ܬܪܝܨ ܒܗ. ܗܘ ܕܢܦܠ ܗܘܐ ܒܫܘܡܫܐ ܥܠ ܚܕܝܗ ܕܝܫܘܥ. — g Corr. ܐܬܟܪܙ. — h Corr. ܡܛܠܬܢ.

1. B ܥܠ. — 2. A (from lack of space) ܘܐܘܢܓ (with mark of abbr.). — 3. From the letter ܡ to ܡܬܚܙܝܢ (hymn 132) B is in another hand and has words and letters in paint, corrections, and marginal references like A. — 4. Deleted in B; 17,136 18,819 om.

On John the Theologian and Evangelist.

131 — I — **VII.** — « **All the peoples shall bless him** »[1]. — The preacher and apostle, John the Evangelist, who by Christ, *even God, his Master,* was before named 'son of thunder'[2], and for this reason *divinely* thundered with loud[3] voice the words, « In the beginning was the Word, and the Word was with God, and the Word was God »[4], and ⌜stirred up[5] *and instilled* wonder *in* all the ears of wise and of unwise, whom *also* Jesus particularly[6] loved more than the rest of the disciples *his fellows*[7], by whom he was proclaimed[8] God, let us *beg and* beseech together with the God-bearer *and* Virgin to

1. Ps. LXXII, 17, neither P nor LXX. — 2. Mark III, 16, 17. — 3. Corr. ' loudness of '. — 4. John I, 1-3 « In the beginning..... and the Word is God. He is in the beginning..... was nothing made » (verbal diff.). — 5. Corr. ' caused to '. — 6. Corr. ' especially '. — 7. Id. XIII, 23-25 (verbal diff.), XXI, 20 « And Simon Cephas turned..... the supper. » — 8. Corr. ' called '.

ܗܘܐ ܕܡܫܬܟܚܝܢܢ ܡܢ ܕܒܢܝܢ ܚܢܢ[a] ܠܟܠܗ ܦܘܠܚܢܐ[b] ܕܥܒܕܐ ܕܡܝܬܪܘܬܐ ܥܠ ܫܘܬܐܣܐ ܗܢܐ ܕܗܝܡܢܘܬܐ ܕܢܫܟܚ ܪܚܡܐ ܣܓܝܐܐ܀

ܕܥܠ ܩܕܝܫܐ ܡܪܩܘܣ ܐܘܢܓܠܝܣܛܐ܀

ܡܠܟܐ — ܐ — ܘ — ܡܕܒܪ ܡܠܘܗܝ ܒܕܝܢܐ܀ ܡܪܩܘܣ ܐܠܗܝܐ ܬܠܡܝܕܐ ܫܪܝܪܐ ܕܦܛܪܘܣ ܗܘ ܪܒܐ ܪܝܫܐ ܕܫܠܝܚܐ: ܡܢ ܒܛܝܒܘܬܐ ܐܟܪܙ ܐܘܟܝܬ ܣܒܪ[c] ܠܒܪܝܬܐ ܝܘܡ ܡܢ ܝܘܡ ܦܘܪܩܢܗ[d] ܕܡܫܝܚܐ ܐܠܗܢ: ܘܥܡ ܪܒܐ ܒܢܒܝܐ[e] ܕܘܝܕ ܡܙܡܪܢܐ[f] ܐܘܕܥ ܫܘܒܚܗ. ܠܟܠܗ ܡܨܪܝܢ ܕܪܘܝܬ ܗܘܬ ܒܪܕܝܦܘܬܐ ܕܛܥܝܘܬܐ ܕܫܐܕܐ ܦܠܚܘܬܐ ܗܘܬ.. ܠܐ ܒܠܚܘܕ ܕܬܗܝܡܢ. ܐܠܐ ܐܦ ܠܬܐܘܠܘܓܝܐ ܒܟܠܗ ܚܬܝܬܘܬܐ ܠܡܟܪܙܘ[g]. ܡܛܠ ܗܢܐ ܡܢ

a Marg. [illegible] — b Corr. [illegible] (to follow). — c Marg. [illegible]. — d Corr. ܪ for ܗ. — e B corr. [illegible]. — f Corr. [illegible]. g Marg. [illegible]

entreat ⌜for us[1], in order that, building[2] all the[3] service *of works of virtues* upon this foundation of faith, we may *be admitted to* find great mercy.

On the holy Mark the Evangelist.

132 — I — VI. — **« He shall manage his words with judgment »[4]. —** The *divine* Mark, the true disciple of *the great* Peter the chief of the apostles, having *with readiness proclaimed or* preached[5] *to creation* day by day the salvation of Christ our God, and having with the *great among* prophets ⌜David the Psalmist[6] made known his glory, taught the whole of Egypt, which had become drunk in *pursuit of the error of* demon-worship, not only to believe, but also to proclaim the theology with all accuracy[7]. Wherefore, reckoning

1. Corr. ' on our behalf '. — 2. I Cor. III. 11-13. — 3. Corr. ' good '. — 4. Ps. CXII, 5 LXX. — 5. Id. XCVI, 2 (not quoted). — 6. Corr. ' who sings '. — 7. Mart. S. Marci 3 (Act. SS. Apr. III, p. 350, id., p. XXXVIII, XXXIX) « And his family was of Pentapolis. And the blessed Mark on the second day came to Alexandria; and, having left the ship, he came to a place called Mendidium. And, when he had entered the city-gate the strap of his sandal broke. And the blessed apostle, when he knew it, said ' Verily (ὄντως) the journey is confirmed '. And, when he saw a cobbler, he gave him his sandal to mend it. But the cobbler wounded his left hand severely with the punch; and he said, ' One God '. But Mark, when he heard ' One God ', said, ' God has confirmed my journey ' ».

ܥܘܗܕܢܗ ܕܗܢܐ ܢܗܘܐ ܟܠܝܠܐ ܕܝܠܢ܆ ܡܦܝܣܝܢܢ ܠܟ ܡ
ܡܫܝܚܐ ܕܒܒܥܘܬܗ ܦܪܘܩ ܢܦܫܬܐ ܕܟܠܢ܆ ܐܝܟ ܣܘܓܐܐ ܕܪ̈ܚܡܝܟ
ܪ̈ܘܪܒܐ܀

ܕܥܠ ܩܕܝܫܐ ܝܘܚܢܢ ܐܘܢܓܠܝܣܛܐ܆ ܘܥܠ ܩܕܝܫܐ ܬܐܘܡܐ ܫܠܝܚܐ܀

ܩܠܓ — ܐ — ܚ — ܚܝܠܐ ܕܒܥܒܕܘܗܝ ܚܘܝ ܠܥܡܗ — ܡܢ ܡܫܝܚܐ[b] ܗܘ ܬܐܘܠܘܓܘܣ
ܐܣܬܡܟ ܥܠ ܚܕܝܐ ܕܚܟܡܬܐ ܘܡܠܬܐ ܕܐܬܒܣܪ܆ ܝܢܩ[1]
ܘܐܬܠܘܓܝܐ ܡܥܝܢܐ ܕܬܐܘܠܘܓܝܐ. ܬܐܘܡܐ ܕܝܢ܆ ܒܡܓܫܗ ܘܐܚܝܕܘܬܗ ܒܐܝ̈ܕܘܗܝ
ܠܓܒܐ ܕܚܝ̈ܐ[2]: ܗܘ ܕܡܢܗ ܢܒܥ ܠܢ ܐܫܕ ܕܡܐ ܕܡܕܟܝܢܐ[3][d] ܘܡ̈ܝܐ
ܡܚܝܢܐ ܒܫܘܦܥܐ܆ ܫܪܪ ܗܝܡܢܘܬܢ ܬܪܝܨܬܐ. ܟܕ ܡܘܕܐ
ܗܘ[e] ܠܗܘ ܕܚܫ ܘܡܝܬ ܚܠܦܝܢ ܒܒܣܪ. ܗܘ ܕܒܟܠܡܕܡ
ܐܢܫ ܘܐܠܗܐ. ܗܘ ܕܚܝܠܗ[4] ܡܫܬܠܛ ܥܠ ܟܠ. ܗܘ

ܐܠܦܘܗܝ ܐܚܪ̈ܢܐ ܕܝܠܗ ...

a Corr. ܝ for ܘ. — b B marg. [Syriac]. — c Corr. [Syriac]. — d Corr. [Syriac].
— e Corr. [Syriac].

1. B pl. — 2. B [Syriac]. — 3. A [Syriac]. — 4. ܝ in ink. Over [Syriac] ܗܘ are marks of ref., but there is nothing in the marg.

the commemoration of this man *to be* our crown, we beseech thee, Christ, through[1] his intercession deliver the souls of us all, according to *the abundance of* thy great mercy.

On the holy John the Evangelist, and on the holy Thomas the Apostle.

133 — I — VIII. — « **The power that is in his works he hath shown unto his people** »[2]. — John[3] the Theologian by resting on the breast of the Wisdom *and Word who became incarnate sucked and* drew in a stream of theology (θεολογία) *in copious flow*. But Thomas by touching *and grasping with his hands* the side of Life, from which he ⌜poured forth cleansing blood[4] and *quickening* water for us *in abundance,* confirmed our *right* faith, in that he confessed him who suffered *and died on our behalf* in the flesh *to be* Lord and

1. Corr. ' by '. — 2. Ps. CXI, 6. — 3. John XIII, 23 (not quoted). — 4. Corr. ' made blood of cleansing to spring forth '.

ܒܬܘܢܐ[a] ܚܫܘܟܐ ܘܥܡܛܢܐ ܕܫܝܘܠ. ܠܗܘ ܕܐܦ ܢܒܥܐ
ܘܢܬܟܫܦ܆ ܢܬܠ ܠܟܠܢ ܪܚܡܘܗܝ[b] ܪܘܪܒܐ ܘܫܘܒܩܢܐ ܕܣܟܠܘܬܢ
ܒܨܠܘܬܐ ܕܩܕܝܫܘܗܝ܀

ܕܝܠܗ ܩܕܝܫܐ ܬܐܘܡܐ[1] ܫܠܝܚܐ ܠܚܘܕܝܗ܀

ܡܠܠ — ܐ — ܕ — ܬܫܒܘܚܬܐ ܕܡܪܝܐ ܢܡܠܠ ܦܘܡܝ܀ ܟܕ ܡܥܗܕܝܢܢ ܕܘܟܪܢܟ[c] ܫܠܝܚܐ
ܬܐܘܡܐ. ܠܦܘܪܩܢܐ ܐܠܗܝܐ ܕܗܘܐ ܠܢ ܒܐܝܕܝܟ ܡܬܥܗܕܝܢܢ. ܟܕ ܓܝܪ
ܐܬܦܠܓܬ ܒܗܝܡܢܘܬܟ[d] ܡܥܕܪܢܐܝܬ ܐܦ ܓܫܬ ܠܐܠܗܐ ܕܐܬܓܫܡ. ܠܗܢܘܢ
ܕܟܪܝܗܝܢ ܒܟܘܪܗܢܐ ܕܦܢܛܣܝܐ ܥܠ ܡܬܒܪܢܫܢܘܬܐ ܕܡܠܬܐ܆ ܒܢܝܐ ܕܛܘܥܝܝ ܚܘܝܬ
ܐܢܘܢ. ܘܠܟܪܘܙܐ ܕܗܪܣܝܣ ܒܝܫܬܐ ܕܬܪܬܝ[2] ܟܝܢܐ[e] ܐܟܣܬ
ܘܦܪܣܝܬ[f]. ܟܕ ܚܕ ܘܗܘ ܟܕ ܗܘ ܐܫܬܘܕܥܬ ܠܐܠܗܐ ܕܡܢ ܐܠܗܐ. ܕܗܘܐ ܡܛܠܬܢ

a B marg. ܡܢ ܡܛܫܝܐ ܗܘ ܕܦܬܚ. — b Corr. ܪܚܡܐ. — c Corr. ܒܕܘܟܪܢܟ. — d Corr. ܠܐ ܗܝܡܢܬ. —
e Corr. ܟܝܢܐ ܬܪܝܢ. — f Corr. ܒܙܚܬ.

1. Marg. Θωμᾶς. — 2 A ܕܬܪܬܝܢ.

God; who was willingly *sacrificed and is* slain and a physician; who was alive among the dead, who was free[1] in the *dark and gloomy* chambers of Sheol : whom also let us beseech *and entreat* to bestow upon *all of* us *his* great mercy *and forgiveness of our offences* by the prayers of his saints.

On the holy Thomas the Apostle alone.

134 — I — IV. — « **I will speak the praises of the Lord with my mouth** »[2]. — *When we celebrate* thy[3] commemoration, Apostle Thomas, we remember the *divine* salvation that was wrought for us by thy means. For by beneficially ⌜doubting in thy faith[4] and touching God who had become incarnate thou showedst those that are affected with the disease of the phantasy concerning the Humanization *of the Word to be* children of error; and thou didst *convict and* expose[5] the preachers of the *evil* heresy *of the* Diphysites, in that thou didst recognise God of God, who became man without variation for our sake, to

1. Ps. LXXXVIII, 6 (not quoted). — 2. Ps. CXLIV, 21. — 3. Corr. ' At thy '. — 4. Corr. ' not believing '. — 5. Corr. ' mock at '.

ܘܠܐ ܡܫܠܡܢܘܬܐ ܒܪܢܫܐ. ܠܗܘ ܕܥܡܟ ܚܢܢ ܣܓܕܝܢ. ܐܡܪܝܢ [1]ܚܢܢ ܒܗܝܡܢܘܬܐ[1].
ܡܪܝ[a][2] ܘܐܠܗܝ ܕܝܠܝ. ܫܘܒܚܐ ܠܟ܀

ܬܘܒ ܡܥܢܝܬܐ ܕܥܠ ܢܒܝܐ ܩܕܝܫܐ܀

ܡܠܟܐ — ܐ — ܘ — ܐܒܪܟ ܠܡܪܝܐ ܒܟܠܙܒܢ܀ ܠܟ ܦܪܘܩܐ ܕܟܠ ܡܫܝܚܐ ܕܕܠܐ ܙܪܥܐ ܢܦܩܬ ܡܢ ܒܬܘܠܬܐ ܝܠܕܬ ܐܠܗܐ. ܒܥܝܢܐ ܪܘܚܢܝܬܐ ܚܙܐ ܩܕܡ ܐܫܥܝܐ. ܐܡܪ ܗܘܐ. ܕܢܦܘܩ[b] ܫܒܛܐ[c] ܡܢ ܥܩܪܗ[d] ܕܐܝܫܝ. ܕܠܗ ܠܗܢܐ ܫܒܛܐ[e] ܐܦ ܙܟܪܝܐ ܢܒܝܐ ܒܪ ܒܪܟܝܐ ܩܪܐ ܘܫܡܗ ܫܦܝܪܐ. ܫܦܝܪ[3] ܐܝܬ ܗܘ ܓܝܪ ܒܚܙܘܐ[f] ܝܬܝܪ ܡܢ ܒܢܝܢܫܐ ܐܝܟ ܕܟܬܝܒ. ܕܡܬܦܠܓܘ[g] ܠܒܘܫ

a Marg. [illegible] — b Marg. [illegible] (sic) [illegible] (sic) [illegible] (bis) [illegible] (sic) [illegible] — c Corr. [illegible] — d Corr. [illegible] — e Marg. [illegible] — f Marg. [illegible] — g Corr. [illegible]

1. A om. — 2. A [illegible] — 3. B marg. ωραιος καλλει.

be one and the same; to whom *we,* worshipping with thee, say[1] with faith, « My Lord[2] and my God, praise to thee! »

AGAIN HYMNS ON THE HOLY PROPHETS.

135 — I — VI. — **« I will bless the Lord always »**[3]. — Thee, Christ, *Saviour of all,* who without seed sprangest from the Virgin, the God-bearer, Isaiah saw beforehand *with the eye of the spirit* and said, « A rod shall come out of the root of Jesse »[4]; which same rod[5] Zechariah the prophet *also the son of Barachiah* called *and named* 'beautiful' : for it is « beautiful to behold[6] beyond

1. Corr. ' we say '. — 2. John xx, 24-29 « But Thomas..... nails and place my hand in his side, I will not..... have believed. » — 3. Ps. xxxiv, 2. — 4. Is. x, 33-xi, 3 « Lo! the Lord God shall overthrow..... Jesse, and his root shall blossom. And the Spirit..... shall he reprove. » — 5. Zech. xi, 7-8 « And I fed..... in one day. ». — 6. Marg. ὡραῖος κάλλει.

ܕܫܒܛܐ ܡܫܒܚ ܗܘܐ ܐܦ ܚܘܛܪܐ ܗܘ ܕܒ̈ܢܝ ܐܢܫܐ. ܐܝܟ ܕܘܝܕ
ܡܙܡܪ. ܗܘ ܠܗ ܫܒܛܐ ܬܘܒ ܐܚܙܩܝܐܝܠ ܡܪܒܝܐ. ܘܡܠܐ ܠܡܠܘܗܝ ܠܡܫܡܥ
ܘܠܒ̈ܢܝ ܐܝܣܪܝܠ[a][1]. ܐܝܟܢܐ ܕܒܗ ܗܕܐ. ܠܟ ܡܪܝ ܕܐܝܬܝܟ ܫܝܢܢ
ܢܨܝܪ ܢܩܘܪ ܗܘܐ. ܠܗܘ[2] ܕܠܬܪ̈ܝܗܘܢ ܠܦ̈ܢܝܐ ܚܕ ܥܒܕܬ ܘܠܦܪ̈ܝܩܐ ܐܚܝܕܬ
ܘܗܘܝܬ ܗܘܝ. ܘܗܘܝܬ[b] ܚܕ ܦܘܡܐ ܡܫܡܠܝܐ ܘܫܪܝܪܐ ܕܢܒܝ̈ܐ ܕܟܠܗܘܢ
ܐܟܚܕܐ. ܘܒܡܐܬܝܬܟ ܦܪܘܩܝܬܐ[c] ܗܝ ܕܒܒܣܪ ܠܐ ܕܓܠ̈ܐ. ܗܢܘܢ
ܒܨܠܘ̈ܬܗܘܢ ܚܘܣ ܘܐܪܚܡ ܥܠܝܢ܀

ܥܠ ܩܕܝܫܐ[1] ܙܟܪܝܐ ܢܒܝܐ[3]܀

ܩܠܐ — ܐ — ܒ — ܒܥܘ ܡܢ ܡܪܝܐ ܘܨܠܘ ܩܕܡܘܗܝ܀ ܙܟܪܝܐ ܢܒܝܐ ܗܘ ܕܚܙܐ ܘܐܚܪܢ
ܘܐܟܪܙ ܘܐܡܪ: ܥܠ ܫܠܝܐ ܘܫܝܢܐ ܕܥܠ ܚܘܪܒܐ ܕܐܘܪܫܠܡ:
ܘܥܠ ܬܒܪܐ[d] ܕܫܠܘ. ܒܪ[e] ܐܡܪ. ܕܡܬܢܒܝܢܘܬܐ[f4] ܐܝܬܘܗܝ

a Marg. ܝܠܕܬܟ. ܘܗܘܐ ܠܟ ܦܓܪܐ ܕܡܫܝܚܐ ܠܡܠܟܘܬܐ. ܐܝܟ ܕܐ̈ܢܫܐ ܗܘ ܠܟ ܫܒܛܐ ܡܫܒܚܐ ܐܝܟ ܚܕ. ܘܥܠܘܗܝ ܘܠܒܢܘܗܝ ܘܒܢܝ̈ ܐܝܣܪܝܠ (sic) ܘܒܢܝܗܘܢ ܐܝܣܪܝܠ ܡܬܩܪܝܢ. ܘܫܡܥ ܡܫܝܚܐ ܐܝܟ ܕܘܝܕ ܕܒܝܬ ܫܒܛܐ ܕܡܫܝܚܐ ܕܝܗܘܕܐ ܘܐܦܪܝܡ ܐܚܕ ܥܠ ܚܕ. ܘܗܘܐ ܚܕ ܡܢ ܡܫܝܚܐ ܡܪܗ. — b Corr. ܗܘ ܕܗܘܝܬ. — c Corr. ܡܫܡܠܝܐ. — d Corr. ܒܠܘܒܐ. — e Corr. ܘ. — f Marg. ܕܢܒܝܐ ܕܚܙܐ. ܘܥܒܕ ܗܘ ܕܡܬܢܒܐ ܒܗ ܐܝܟ ܗܘܐ. ܘܥܒܕܐ ܐܚܪܢܐ ܒܗܘܢ ܗܘܐ

1. A ܐܝܣܪܝܠ. — 2. A om. — 3. B ܕܢܒܝܐ ܩܕܝܫܐ ܙܟܪܝܐ, with marks which seem to show that we are to read ܙܟܪܝܐ ܩܕܝܫܐ ܢܒܝܐ, A marg. Ζαχαρια. — 4. A ܕܡܬܢܒܝܢܘܬܐ.

men »[1], *as David sings.* — Concerning which[2] *rod again* Ezekiel also *the great among prophets* heard the words, « *But thou, man,* take to thee a rod *or piece of wood,* and write on it, 'For Judah and for the sons of Israel' »[3]; in order that *through this* he might prefigure thee, *Lord, who art* our peace; who madest the two *sides* one and didst unite things that were distant, and[4] becamest one perfect *and true* mouth of all the prophets *together,* and through thy saving[5] coming in the flesh showedst them to be no liars : by whose prayers have *pity and* mercy upon us.

On the holy Zechariah the prophet.

136 — I — **II. — « Beg of the Lord and pray before him »**[6]. — Zechariah *the prophet,* who foresawest *and madest announcement and spakest concerning* the *cessation and* peace regarding[7] the destruction of Jerusalem, and *concerning*

1. Ps. XLV, 3 (not quoted). — 2. Corr. ' this '. — 3. Ez. XXXVII, 15-17. — 4. Corr. ' who '. — 5. Corr. ' glorious '. — 6. Ps. XXXVII, 7. — 7. Corr. ' of '.

ܠܒܢܝܢܗ ܦܐܪܐ ܠܠܚܡܐ ܐܘܪܫܠܡ. ܘܠܬܫܒܘܚܬܗ[a] ܕܒܝܬܐ ܗܢܐ[b] ܠܘܬ[c]
ܩܕܡܝܬܐ ܡܢ ܬܫܒܘܚܬܗ[a] ܩܕܡܝܬܐ: ܘܡܛܠ ܡܓܠܐ[d] ܡܬܝܕܥܢܝܬܐ[e]. ܗܘ
ܐܠܨܬܗ ܕܡܘܡܬܐ ܕܝܓܠܐ ܡܟܣܢܝܬܐ. ܐܬܟܫܦ[f] ܠܡܫܝܚܐ ܠܐܠܗܐ
ܕܟܠܢ[g]. ܕܢܬܠ ܫܠܡܐ ܘܫܝܢܐ ܕܡܢܗ ܠܥܕܬܗ[a]. ܘܒܝܕ ܡܓܠܐ ܕܝܠܟ
ܢܦܣܘܩ ܘܢܒܛܠ ܠܕܓܠܘܬܐ ܕܟܠ ܗܪܣܝܣ ܘܕܒܪܒܪܝܐ ܒܥܠܕܒܒܐ
ܐܘܟܝܬ ܥܡܡܐ ܕܨܒܝܢ ܩܪܒܐ. ܘܢܬܠ ܠܢ ܛܝܒܘܬܗ ܘܐܦ ܪܚܡܘܗܝ
ܣܓܝܐܐ܀

[illegible] (sic) [illegible]

a Corr. ܐ for ܗ. — b Marg. [illegible] — c Corr. [illegible]. — d Marg. [illegible] — e Corr. [illegible]. — f Corr. [illegible]. — g Corr. [illegible].

the building[1] of the temple, saying[2], « Jerusalem shall be inhabited as one that is *fertile or* fruitful »[3], and, « The glory of this house shall be greater than its[4] former glory »[5], and ⌜regarding the suprasensual[6] sickle[7] that convicted of perjury, entreat[8] Christ, the God of us *all,* to bestow upon his[4] churches *the* peace *and concord that comes from him;* and by means of thy sickle to cut away *and abolish* the falsehood of *all* heresies and barbarian *enemies or* peoples who desire wars, and bestow upon us *his grace and* his great mercy.

1. Corr. ' raising '. — 2. Corr. ' and sayest ' — 3. Zech. II, 3-5 *LXX* « And the angel who was speaking with me was standing; and another angel was going forth to meet him. And he spake to him, saying, ' Run, say to that young man, saying, « Jerusalem shall be inhabited (as) one that is fruitful from the number of men and cattle within it; ' And I', saith the. Lord, ' will be to it a wall of fire round it, and I will be for a glory within it ' » ' ». — 4. Corr. ' the ' — 5. Hag. II, 9, 10 *LXX* « ' Mine is the silver and mine is the gold ', saith the Lord, the Ruler of all; ' since the last glory of this house shall be greater than the first ', saith the Lord, the Ruler of all. » — 6. Zech. v, 1-5 *LXX* « I lifted up my eyes and saw a sickle flying, its length 20 cubits, and its breadth 10 cubits. And he said to me, ' This is the curse that goeth forth over the face of all the earth; because everyone that stealeth from it is victorious like it (?). « I will bring it forth, » saith the mighty Lord, « and it shall enter the house of the thief and the house of everyone that sweareth falsely in my name, and shall abide within his house, and shall destroy its beams and its stones » ' ». — 7. Unintelligible corr. — 8. Corr. ' ask '.

[illegible] [1] [illegible] [2] [illegible]

[illegible] — ı — [illegible] [3] [illegible] [a] [illegible] [b] [illegible] [c] [illegible] [4] [illegible] [d] [illegible] [e] [illegible] [f] [illegible] [g] [illegible] [h] [illegible]

a Marg. [illegible] — b Corr. [illegible] — c Corr. [illegible] — d Marg. [illegible] — e Corr. [illegible] — f Corr. [illegible] — g Corr. [illegible] (l. [illegible]). — h Corr. [illegible]

1. B [illegible]. — 2. A marg. Ιωα (sic). — 3. A [illegible]. — 4. B marg. [ε]κλυειν με.

On the righteous Job and on our brothers in the Ptocheion.

137 — ı — VII. — « **Know that the Lord hath by a miracle set apart for himself one that is chosen** »[1]. Wonderful truly is God in his saints[2] *as it is written;* who also left the righteous Job as *the type of* a column[3] of patience to the world; who was chastised not in requital for sins, but *only* to try *and test* virtue, ⌜since he[4] looked in faith for the resurrection *from the dead* and said, « For I know that ⌜the *copious* spring *of* him that shall release me[5] shall not pass away upon the earth[6], but[7] will *quicken and* raise my skin which endures these things ». And let us therefore, my brethren, who are afflicted[8] with the like pains[9] *and stripes*, show due patience through[10]

1. Ps. IV, 4. — 2. Id. LXVIII, 36 *LXX* « Wonderful is God among his saints, the God of Israel : he shall give power and strength to his people, blessed is God. » — 3. Or ‘ resurrection ’; the double meaning cannot be preserved. — 4. Corr. ‘ and ’. — 5. Marg. ἐκλύειν με. — 6. Job XIX, 25, 26 *LXX* « I know that he that shall release me is without end upon earth. He shall raise my skin which endureth these things from the Lord. These things have been accomplished. » — 7. Corr. ‘ he that shall release me is eternal for ever upon the earth, and ’. — 8. Corr. ‘ wretched ’. — 9. Corr. ‘ sores ’. — 10. Corr. ‘ by ’.

ܕܢܘܣܟܪܐ ܘܬܘܕܝܬܐ ܕܗܢ ܛܒ̈ܬܐ ܢܣܟܐ. ܐܝܟܢܐ ܕܢܫܘܐ
ܠܡܩܒܠܘ[a] ܦܓܪܐ ܢܨܝܚܐ. ܘܢܫܒܚ ܟܠܢ ܠܡܫܝܚܐ ܗܘ ܕܐܝܬܘܗܝ ܚܝܝܢ
ܘܩܝܡܬܐ ܕܝܠܢ܀

a Corr. ܢܩܒܠ.

longsuffering and confession, and look for the *blessed* hope *of the quickening and* of the resurrection *from the dead;* in order that we may *be admitted to* receive a glorious body, and *all to* praise Christ *who is* our life and resurrection.

TABLE DES MATIÈRES

DU TOME VI